ຂ່າວລາວໜ້າ 22 ព័ត៌មានខ្មែរទំព័រ 20-21 TÍN TỨC VIỆT-NGỮ TRANG 23-24

THE TENDERLOIN TIMES

Volume 13, Number 4 — Voice of the Central City since 1977 — May, 1989

Security Problems Cause Aarti Co-op Dream to Fade

by Bill Kisliuk

Residents of the Aarti Hotel, one-time flagship of an effort at tenant-controlled housing in the Tenderloin, have lost their two-and-a-half-year-old contract to manage their own building.

Residents had hoped to increase tenant management until they actually took possession of the 40-room building at 391 Leavenworth Street from the Tenderloin Neighborhood Development Corporation (TNDC), a non-profit housing corporation that acquired the building in 1981.

"It was a model, and now the model's gone," said former Aarti resident Keith Grier.

Residents, former residents, and others who spoke to the *Tenderloin Times* pointed to failures of both the tenants and the owners as causing the project to collapse.

A few years ago, the Aarti was nearing its goal of becoming a tenant-run cooperative residence. Aarti tenants formed committees to screen and select new members, clean up community kitchens and living rooms, and implement improvements on the 67-year-old building. A co-op development director was hired to assist residents with management and business skills.

The June 1986 renters' agreement contract that Aarti tenants signed with TNDC increased tenant control of the building, with the goal of eventual tenant ownership. The tenants had already elected an eight-member Board of Directors, and were screening prospective tenants and overseeing building maintenance and managerial hiring and supervision.

But in the last year, the Aarti has been the site of increased violence, thefts, and alcohol and drug problems. Security guards are now posted in the building in response to recent incidents of violence and vandalism, and to ensure no one enters the building unaccompanied by a resident.

In a letter to tenants dated February 14, 1989, TNDC Property Manager

continued on page 15.

Former political prisoners clustered around Nguyen Nguyen in Ho Chi Minh City.

Viet-Americans Make Historic Journey Home

by Sara Colm with Quyen Quoc Tiet

When Nguyen T. Nguyen stepped off an airplane in Hanoi last month, it was the first time he'd stepped onto his native soil in more than 14 years. "I was overcome by a feeling of nostalgia," he said. "It was very emotional, especially seeing B-52 craters from the air, now filled with water and used for irrigation."

Nguyen, who works as a consultant to the state Senate Committee on Refugee Resettlement, was part of an official delegation led by State Senator Art Torres (D-Los Angeles) that visited Vietnam for ten days last month. Consisting primarily of Vietnamese-Americans, the delegation set out to address several long-standing issues between Vietnam and the United States — such as the release of former political prisoners and the emigration of Amerasians and Vietnamese who have family in the United States. Among the trip's accomplishments were the following:

¶The Vietnamese government agreed to issue exit visas in at least 30 family-reunification and political-prisoner cases, and established a working struc-

continued on page 14.

Refugees Use Ancient Ways To Heal Wounds of War

by Andy Casler, Sara Colm, and Sophath Pak

Silhouetted against a pink twilight, thin trees stood in reverence and a stillness hung in the air over the playground at the Cleveland School in Stockton. On the blacktop, a procession of school children, parents, and teachers followed in the wake of Bhante, a 100-year-old Cambodian monk, as he sprinkled holy water and chanted over the spots where children and a gunman had died a week before.

That whole week, children had been too frightened to go to school and their parents had been afraid to send them because of the evil spirit that was still lurking in the corners and shadows.

"The killer's spirit will come and grab me around the neck and give me a headache," said Sokchea Thlag, an 11-year-old fifth grader.

But after a religious ceremony in the auditorium and the rites on the playground, the parents and students no longer feared the spirit because it was dispelled by Bhante's beneficent powers and soothing chanting.

"We want to purify this place in order to make it as holy as it was before, so that nobody will feel fear of any kind," said Bhante. "We will send away the evil spirit of that action and we still send the spirit of this service to the children who have lost their lives and those that are injured."

When the ceremonies were over, joy had replaced grief as Bhante sprinkled holy water onto the children.

What was being dispelled that day in Stockton was more than an evil spirit. The killings at the Cleveland School sent an emotional tremor through the entire Cambodian community, reawakening fears of persecution and nightmares of life under the Khmer Rouge regime. In response, the community turned to its folk healing tradition.

The traditional Southeast Asian approach to emotional wellbeing is a quilt of overlapping beliefs; large sections of Buddhism and patches of traditional home remedies, all laced with a recurring pattern of shamanistic folk practices.

Many Southeast Asians also seek out Western methods of healing to help assuage the trauma of the refugee experience. But instead of replacing the old ways, pharmaceuticals and professional counseling become just another aspect of their multifaceted approach toward mental health.

Buddhist beliefs and the ability to retain their culture in their new country tie deeply into the emotional well-being of many Southeast Asians. Several vacant storefronts in the Tenderloin have been transformed into glittering Buddhist temples. Perched on the refrigerator in most Southeast Asian grocery stores, overlooking rows of pickled goods and dried fish, is a setting of offerings — fruit, candles, and

continued on page 9.

Victory for City Center Homeless Families

by Etaine Tanzman

Permanent housing has been found for 40 homeless families who had been living in the City Center Hotel at 587 Eddy Street, thanks in part to a campaign organized by the Income Rights Project. But protest organizers and Department of Social Services officials agreed that, although the city has found housing for these families, the move represented no change in homeless policy.

Angry City Center tenants crashed a March 28 meeting at the Department of Social Services (DSS) to protest conditions at their hotel. On April 6, a second confrontation took place, this time in the hotel lobby, when a crowd of tenants, community organizers, journalists, and several ministers were barred by the hotel's management from touring the premises.

continued on page 7.

Inside

☛ Glide's Crack Cocaine Conference . . . *page 4.*
☛ Merchants to Stop Selling Fortified Wines . . . *page 3*
☛ Filipino Artist Comes to 509 Center . . . *page 16.*

The Tenderloin Walkathon for Traffic Safety drew dozens of marchers on April 23. For update on the neighborhood's battle for traffic safety, see page 5.

ask the people

by Tom McCarthy

Your solution for Tenderloin Traffic Safety?

Asked at the Tenderloin Walkathon for Traffic Safety.

Lucinda Ray, 9, Student
"They need more crossing guards. A couple of times I had to watch cars very carefully as they were turning. I wait until they see me.

Lois Orent, 40ish, Philanthropic Society volunteer
"People have no manners anymore. They especially have no manners when they're behind the wheel."

Frank Salet Senior Senator California Senior Legislature
"There are too many people on those narrow streets, too much clutter. Cut the speed limit and enforce the traffic laws."

Helen Ng, 24, Student
"We need some more crossing guards and maybe slow down the speed limit. Have more stop signs and traffic lights."

Phanhdara Chanhdaya, 32, St. Anthony Foundation worker
"We need to make the streets clean and safe for the children and older people. Slow the cars down and make more traffic lights."

Ellen Cafferty, 51, Community builder
"If we had better public transit it would discourage private transit, like automobiles. We need to support Muni."

Dorothy Conley Tenderloin resident
"We need more time for the traffic lights. A truck almost ran me down at the corner of Turk and Hyde. Bring the speed limit down."

Phyllis Rawley Registered nurse
"We need to build a playground for the children, so they won't have to play on the street. Everyone drives too fast everywhere."

Photos by Tom McCarthy

letters

Sparks Smouldering

Editors,

The *Tenderloin Times* has a proud reputation of never letting troublesome facts get in the way of its rhetoric. Your front page story in March featured a banner saying "Sequoia Hotel Owner Guilty of Conversion." I'd like to set the record straight.

First, I was not found guilty of a conversion. I was found in contempt of court for allegedly violating an injunction. That contempt conviction has been stayed pending an appeal. If you don't understand the difference, pick up a dictionary.

I am fighting to prevent "Property Rights" from becoming a fading memory. It seems as if government intrudes daily upon the rights of property and business owners. San Francisco is nearly in a class by itself in its unabashed enthusiasm at humbling landlords and the Constitution in its wake. It was Voltaire who once said, "The people are never safe whenever the Legislature is in session." This axiom could easily become the motto for San Francisco Municipal Government. "Property Rights" in this town has yielded to either "Tenants' Rights" or to the chilling Orwellian and pervasive "Public Good".

A case in point is the story of my own hotel. My hotel, The Pacific Bay Inn, is now in a major lawsuit with the city of San Francisco. (Yes, you can fight City Hall!) My hotel was declared a "residential hotel" in 1981 after being a "tourist hotel" for 71 years!

Can a business that has been in business for that many years be zoned "out of business"? Can governments change a tourist hotel into an apartment house on their whim? San Francisco apparently thinks so.

If so, should they be able to do so without any compensation? Recent federal court decisions offer a glimmer of hope. The property value of my hotel has declined dramatically since the city's legal action. The litigation with the city in an effort to downzone me and my subsequent cross-complaint against the city has brought our hotel on the verge of bankruptcy. City Attorney Louise Renne calls my lawsuit a "landmark property case."

Ironically, it is the city itself that has created the housing crisis through its voluminous regulation concerning rent control (artificially preventing normal turnover in units), downzoning, and building moratoriums, to name a few. If the city and the neighborhoods don't want any increase in density, how do you get more housing? How else can you explain the dramatically escalating rents in a city that is losing its population? Ever notice that nobody except non-profits is building in the Tenderloin? Now the city seeks to exacerbate the crisis by imposing vacancy controls. The cure is to breathe life into the housing free market, not the choking of its lifeblood.

Adam Sparks

The Editors Reply:

Adam Sparks has a long reputation of never allowing troublesome laws to get in the way of his business practices.

The facts of the matter are: the city attorney found Sparks in contempt of court for violating the Conversion Ordinance and sought the contempt order after finding evidence that Sparks continued to violate the ordinance, despite a preliminary injunction the city had obtained against Sparks in April 1988.

Sparks persists in describing his case as one of property rights versus abnormal government restraints. But property owners' rights stop when they transgress the basic human rights of the poor.

We have no quarrel with Sparks' desire to operate a tourist hotel. Our only question is why didn't he purchase a tourist hotel?

When Sparks purchased the hotel in 1984 its legally-designated classification by the city was 69 residential and 15 tourist units.

The Residential Hotel Ordinance is designed to protect the rights of the poor and to provide affordable housing for them. If Mr. Sparks cannot abide by the ordinance, he should sell his hotel to someone willing and able to comply with the law. No one is asking Sparks to spend any of his money on the poor.

But to knowingly purchase a residential hotel and then boldly, convert it to a tourist establishment smacks of a greed and brand of profiteering we would hope Mr. Sparks is incapable of. To transgress the rights of the poor for profit is criminal.

Isn't it, Mr. Sparks?

Artful Thanks

Editors,

It's people like you who give us artists the strength to continue our work. Thank you so very much for your review.

Henry Sanabria
"The Lisbon Traviata"

A Word to Rent Strikers

Editors,

It is obviously imperative that potential rent-striking tenants do certain things before actually going on strike. The first one is to get a lawyer, and know your rights at law (in relation to actually going on strike); the second is to make certain that all tenants who intend to go on strike are not behind in their rent; the third is to make certain that they put their rent money into an escrow account. Obviously, there are other things they should do as well.

I am writing this in reference to the rent strike at 820 O'Farrell Street (*Tenderloin Times*, April 1989) and to the real necessity of educating potential rent strikers. Perhaps some community groups (especially the North of Market Planning Coalition) could do outreach in reference to this educational necessity; otherwise, present and future rent strikers are altogether likely to repeat the mistakes of past rent strikers.

I have made my share of mistakes on rent strikes, i.e., the William Penn Strike Committee at 160 Eddy Street. That strike took place from August 1981 to August 1983, and I have made mistakes as an organizer for the NOMPC's Housing Committee; I would hate to see other rent strikers doing the same!

Richard Parker
Past Chair
Housing Committee
NOMPC

Let's Act on Crack

Editors,

I enjoy your newspaper more each month. You are doing a great job. I'm proud to have our own newspaper.

Listening to "Crack Monster" Walter Redding at the Hilton Hotel Crack Conference tore me up emotionally for hours. Still, there are skeptics who ask, is he telling the truth? Is it just a ploy to escape jail? We even had the same reaction to the Guardian Angels and the Glide Crack Patrol. Some said send the Angels back to New York because they are vigilantes, they are driving gangs off one street to another, they use foul language, they have been street people. The Glide Crack Patrol gave an eloquent response, pointing out that they were reformed crack addicts and had to deal with the reality of the streets. Must we expect them to break up gangs on one of our toughest streets and say "Excuse me, could I serve you some tea?"

Both of these groups have come to our city to help our neighborhood in the most devastating time in our history. We need them until the president, the drug czar, the mayor, the narcotics agents, the chief of police, and the governor take immediate action to decide what must be done. City planning that builds condominiums and highrises must stop until there is a solution.

More jails is not the answer. We should open rehabilitation centers throughout the country and staff them with efficient doctors, psychiatrists, and counselors. When they are ready to be released, there should be farms or training programs to offer work until jobs are open for them. Check-ups and counseling should continue.

For years our nation has attacked our youth through various styles of brainwashing. Now they have attacked them with potent mind-changing drugs and crack cocaine.

America, wake up! When Mr. Redding can earn five thousand dollars a day peddling crack cocaine, it is time to say look, this has to stop! Mr. Government, do you care?

There are more deaths from crack than AIDS. In the meantime, until the government gets this problem under control, let's welcome the helping hands of the Guardian Angels and the Glide Crack Patrol.

Enid Leuthold

THE TENDERLOIN TIMES

Volume 13, Number 4
May 1989

Editor....Sara Colm
Associate Editors....Tom McCarthy, Dana Sachs
Business Manager....Elizabeth Price
Office Manager....Josh Brandon
Art Director....Marisol A. Quintana
Poetry Editor....Robert Volbrecht
Photographers....Phil Head, Lance Woodruff
Advertising....Luong Tu
Staff Reporters.... Sophath Pak, Vandy Sivongsay, Quyen Quoc Tiet
Interns....Betsy Edwards, Regina Marchi, Elaine Tanzman, Melanie Haiken
CONTRIBUTORS....Lynn Bratcher, Andy Casler, Dennis Conkin, Judy Flesch, Jim Gleason, Ron Holladay, Bill Kisliuk, Alice Lucas, Esther Merer, Myrnalene Nabih, Julie Scheff, Bill Sparks, Elaine Tanzman, Esther Wanning, Jennifer Wright
PROOFREADING....Stephen Vold

The Tenderloin Times
25 Taylor Street #718
San Francisco, CA 94102
(415)776-0700

The Tenderloin Times is published monthly by
Central City Hospitality House,
a United Way agency,
146 Leavenworth Street
San Francisco, CA 94102
(415)776-2102

The Times cannot assume responsibility for unsolicited manuscripts or artwork.
Central City Hospitality House
All rights revert to authors and artists on publication.
Circulation this issue: 17,500
The opinions expressed herein do not necessarily reflect those of the Board of Directors of Hospitality House.

SUBSCRIBE TODAY!

- Regular subscription $11 per year
- Seniors/Low income $5 per year
- Non-profit organization $20 per year
- Institutions $30 per year

Be certain to get every issue of The Tenderloin Times. Never again miss one because your neighbors got there first. To subscribe to The Times fill out the form below and return it with a check or money order to: The Tenderloin Times, 25 Taylor, San Francisco, CA 94102.

YES! I want a one-year subscription to The Tenderloin Times. Enclosed is my check or money order for ☐$11 regular or ☐$5 senior or low income or ☐$20 Non-profit organizations or ☐$30 Institutions.

Send to:

Name: ______________________

Address: ______________________

City, State, Zip: ______________________

TL Markets Join Battle Against Street Drinking

by Tom McCarthy

Two Tenderloin convenience stores, G & H Market and Pacific Bay Fine Foods, agreed to stop selling cheap fortified wines in an effort to cut down on street drinking and public drunkenness in the neighborhood.

An informal gathering on April 19, sponsored by the North of Market Planning Coalition, was held to address street drinking and public drunkenness in the neighborhood, particularly at the corner of Jones and Eddy Streets. The fifty people in attendance decided to try to convince more Tenderloin stores to join them in agreeing to halt the sale of low-cost sweet wines such as Night Train Express, Wild Irish Rose, and Cisco. If stores refuse, they could face a neighborhood boycott.

The Roosevelt Market at Jones and Eddy streets temporarily came under a boycott threat earlier in April because at first it appeared that owner George Qare was unwilling to stop selling the cheap, fortified wines.

"I am willing to help," Qare said at the community meeting, held at the Cadillac Hotel. "Just don't single me out from all the other stores that sell the cheap wines and the single beers."

The group had sent a letter to Qare demanding that he stop offering fortified wines, cease selling alcohol to inebriates, maintain his storefront according to Department of Public Works regulations, and sell alcohol only between the hours of noon and 8 p.m.

After Qare spoke and pledged to test a sales ban on cheap wines for 30 days beginning May 1, the group voted not to boycott his store. The vote was unanimous but for seven abstentions.

But on May 3, fortified wines reappeared on the shelves of the Roosevelt.

"George claims he lost nearly $1,500 (in sales) by not selling the wines," said Nancy Russell, director of MONPC. "That's outrageous that he makes that much off the backs of the Tenderloin's people, and he doesn't care. There's nothing good about that wine."

Abe Eid, owner of the G & H Market, said he doesn't intend to resume sales of the wines.

"I don't care what anyone else does," said Eid on May 4. "I will not sell the wines."

Pacific Bay Fine Foods will continue its pledge not to sell the wines and Russell said other markets are also considering the ban. A meeting between the community group and other Tenderloin merchants is scheduled for May 10, noon, at the Cadillac Hotel, 380 Eddy Street. In the meantime, the group will formulate a plan to reward with their patronage the stores that join in the ban.

"We need to have a meeting with all the shop owners," said Eid. "And if one doesn't agree with us, then we'll know where to boycott."

The citizen's group sees ridding the area of loiterers and drinkers as a first step toward addressing other problems, such as drug use and crime.

"You start somewhere, and then you get one part done, and then another part, until it's finished," said Rev. Glenda Hope. "This is not the end, this is the beginning."

The group decided on several steps that should be taken to further their campaign against street drinking and drunkenness, including rewarding with their patronage the stores that opt not to sell cheap liquor, and organizing patrols of seniors to encourage loiterers to move along and step aside from doorways.

Members also wish to solicit increased police activity and presence in the neighborhood.

"Open a police station here just like they did at Turk and Fillmore when the same problem was there," said Qare, who called for a substation to be opened at the corner of Jones and Eddy. "Bring in the police and no more problem."

Another possible solution is curtailing late-night liquor sales, to put alcohol out of reach of those who do their drinking on the streets.

"We do not expect a miracle, but we must try," said Russell at the meeting's conclusion. "It's the first step."

Seniors Fight Costly New Health Care Legislation

by Esther Merer

San Francisco's chapter of the Gray Panthers has joined in a burgeoning, nationwide revolt against the Medicare Catastrophic Protection Act, a costly expansion of Medicare benefits that Congress enacted in June 1988.

Initially hailed as a vitally important change to include long-term catastrophic health care, the method of financing the change has come under increasing fire from seniors and advocacy groups around the nation.

The act went into effect in January 1989. For the first year, all Medicare beneficiaries with taxable incomes of $10,000 or more have to pay a premium of $4 per month and a 15 percent surtax on every $150 of income tax paid per person per year. The surtax will gradually increase to 28 percent per year by 1993, with premiums rising to more than $10 a month per person.

Phil Madden of the Health Insurance Counseling and Advocacy Program estimates that only two to seven percent of Medicare users will benefit from this plan while all Americans over 65 will be required to pay for it.

Madden was a member of an expert panel that met with the local Gray Panther chapter in March. The panel indicated that the change in Medicare's approach to catastrophic health care – the largest change in the program since its inception in 1965 – does not meet the most pressing health need of the elderly: long term custodial care either in nursing institutions or at home.

Madden speculated that a large surplus for the catastrophic care will result because of the surtax – commonly referred to in Washington as a "user's tax" – but many seniors may find such coverage unnecessary.

Almost 75 percent of seniors, according to a report in the *Wall Street Journal*, already have private catastrophic coverage in excess of Medicare benefits, and an additional 20 percent receive coverage through former employers or through Medicaid for the poor.

According to the *Journal*, the only new "benefit," beginning in 1991, will help cover the cost of prescription drugs but only after a person pays a $600 annual deductible.

"This is ageism in its wildest glory," said Hannah Stevenson, chair of the Health Committee of the local Gray Panthers.

Frank Salet of the California State Senior Legislature indicated that his group is seeking a revision of the catastrophic financing plans and substitution of long-term custodial care.

The Senior Legislature meets and votes on resolutions in Sacramento, then informs California politicians of its stances. Approximately 70 percent of the issues and positions the group advocates are adopted by the State Legislature.

"They would like us to think we are getting something. What we are getting is screwed," said Clarissa Ward, president of the San Francisco Forum for Older Americans. "We wanted the (long-term custodial care) bill. Instead, we got this. (The lack of) custodial care is the true catastrophe."

$ CHECKS CASHED $

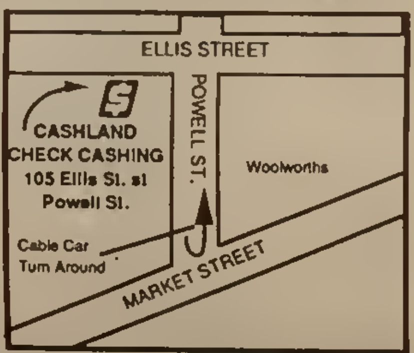
MUNI Passes
Bart Passes
SOLD ALL MONTH LONG!

Now Open 7 days a week

WE CASH:

$ Social Security
$ SSI
$ Welfare
$ Disability
$ Payroll
$ Tax Refund

LOCATED DOWNTOWN SAN FRANCISCO



FREE
Money Orders
Limit 3 per coupon
CHECK CASHING CENTERS 391-8222
Coupon expires June 30, 1989

1.65 %
Check Cashing Fee!
with coupon
CHECK CASHING CENTERS 391-8222
Coupon expires June 30, 1989

Authorized agent to accept utility bill payments 391-8222

CASHLAND CHECK CASHING CENTERS
391-8222
105 ELLIS STREET
one block from Powell St. BART Station & Cable Car
Mon-Fri 8:30 a.m. - 7:30 p.m. Sat 9a.m. - 7 p.m. Sun 11 -5

RECONDITIONED T.V. & VCR

20% off reconditioned items if you live in the Tenderloin.

Zenith 24" $149
RCA 19" $129
RCA VCR $139
and more!!

DOWNTOWN TV
778 Geary St. 771-4100

What's Your Favorite TENDERLOIN Restaurant?

Cast a vote for your favorite place to eat in the Tenderloin!

The winning restaurant will be announced in the June 1989 Tenderloin Times Restaurant Issue.

Your Favorite Restaurant Choice:

Restaurant Name: ____________

Address: (optional) ____________

Your Name : (optional) ____________

Submit to: Tenderloin Times
25 Taylor Street #718
San Francisco, CA 94102
Deadline: May 15, 1989

Crack Cocaine's Challenge to the Black Community

by Myrnalene Nabih

Glide Memorial Church sponsored a national conference to study the devastating effects of crack cocaine upon the black family and community last month. The theme of the conference was "The Death of a Race." What race? A people lost in a strange land: Black Americans, Afro-Americans. Lost to their culture, language, and knowledge of their ancestors.

Most of the people who attended the conference were black, but there were also sisters and brothers of other races enthusiastically participating.

Ever since they arrived in this land, blacks have been afflicted, first as slaves, next as the segregated and exploited, and now as the disenfranchised, trapped by society in suicidal black-on-black-crime. The black man in America is described as an endangered species. The black man is the most likely person of any race in the United States to be unemployed, poorly schooled, jailed, harassed by the police or shot to death while he's still young.

The latest scourge is crack cocaine. Since crack is so cheap, even the poorest people can purchase "kibbles and bits" (small pieces and crumbs of crack) for $2 to $5. Many are killed in turf wars over crack profits. Many O.D. And perhaps worst of all, female addicts cause much needless suffering in their unborn children. Crack cocaine is a bomb blast in the black community.

Many say it is the women who will have to save the black family, and the world. There were several dynamic women present at the Glide conference who impressed me with their proposed solutions to saving our race, and hence the world.

Among them were Lorraine Hale, Ph.D., director of Hale House in Harlem, New York City; retired Methodist Bishop Leontine Kelly; and California State Senator Diane Watson, who chairs the Senate Health and Human Services Committee.

Hale inspired us to new heights of awareness of our duty to the babies. Many of them are born sick because their mothers are addicted to crack. Hale told us the story of how her mother, Clara Hale, came to care for 22 drugged infants in her small home. Because their love for the babies was so deep, and because they simply couldn't turn away from their needs, the Hales opened Hale House of Harlem to continue the care of crack babies. Only after much struggle, were they finally funded. However, Sister Lorraine advised others who want to help not to worry about money.

The elder Hale, in her 80s, received a standing ovation because of the great number of babies she had saved over the years. When the government social regulators told the Hales they would have their license revoked for non-compliance to some sticky rules, they replied that the regulators could take away the license and the nonsensical rules and the Hales would keep the babies.

"They're our babies," said Clara Hale. "They are our responsibility. Give them love and tell them they're beautiful."

Advice on how to raise sound children, from experts.

From her impassioned speech, we knew Senator Watson would have her way with the legislation she promotes to prevent or solve crack problems.

"The implications are clear," said Watson. "Drug use and its corollary effects of gang warfare, increased crime, drug-exposed infants, and AIDS cases is the single most devastating threat to the black community."

The retired Bishop Kelly spoke with so much fire we thought she should have been able to work for another 20 years. Assume personal responsibility. Go back to God's values, she espoused. A child needs a father. No matter how strong or wonderful a woman may be, she still cannot be a father. We need the black father. Brothers, Kelly told us, we need black fathers to assume their responsibilities.

How long has cocaine been in existence? One of the speakers at the "Medical-Pharmacological Aspects of Crack Cocaine" workshop gave us a chuckle when he voiced his theory that the dinosaurs became extinct because they all overdosed on cocaine. Coca, he said, grew plentifully at that time. Let's pray we'll be smarter than the dinosaurs.

Glide's Crack Conference Faces Up to a Tough Problem

Times Staff Report

Searching for answers and a glimmer of hope amid the violence and shattered lives of the crack cocaine epidemic, approximately 1,000 social workers and health officials from across the nation came together between April 11 and 14 for a conference entitled "The Black Family/Community and Crack Cocaine: Prevention, Treatment, Recovery."

"We are looking at the death of a whole generation of young people," said the Rev. Cecil Williams of Glide Memorial Methodist Church, which sponsored the conference. "The situation is incredibly tense and the consequences are devastating," he added.

Conference attendees included East St. Louis mayor Carl Officer, Dr. Kenyon C. Burke of the National Council of Churches in New York City, and Coretta Scott King, who led a prayer breakfast on April 14.

Locally prominent participants included Mayor Art Agnos, Assemblyman Willie Brown, and Dr. David Werdegar, director of San Francisco's Department of Public Health.

Held at the Hilton and at Glide Church, the conference offered workshops on all aspects of the crack cocaine problem.

"The drug epidemic is a consequence of the breakdown of the black family," said Andrew Billingsly, director of the Afro-American Studies Department at the University of Maryland. "We need more organized, family-style after-school programs to keep the kids off the streets and provide them with role models."

Billingsly was on the panel of the plenary session entitled "Physical, Psychological and Medical Effects of Crack Cocaine" held in Glide's Sanctuary on April 12.

"Crack cocaine is a public health problem, not a criminal justice problem," said plenary session panelist Dr. David Smith, medical director of the Haight-Ashbury Free Medical Clinic. "Crack cocaine is the biggest contributor to the transmission of sexual diseases."

Benjamin Bowser, professor of sociology at California State University at Hayward, agreed with Smith. "The increase in sexually related diseases is directly related to the increase in crack cocaine use," he said. "AIDS will soon be killing all users of crack."

Panelists did not say there was a causal link between crack use and sexually transmitted diseases (STDs), but asserted that the sexual and social irresponsibility associated with drug abuse contributes to the spread of STDs.

"Some black men are so high, they don't even recognize their own symptoms," said Dr. Patricia Evans, associate director of the AIDS office at the San Francisco Health Department. "The black community has to inform itself about AIDS."

> *"We are looking at the death of a whole generation of young people."*

At least two dozen support-service workers gathered for the "Crack Cocaine, Homelessness and Poverty: The Insidious Connection" workshop on April 13. Attendees came from the Bay Area, Southern California and from as far away as Cleveland and Seattle. The consensus was that more funding is necessary for programs on every level, but none felt that "simply throwing money at the problem" was any kind of solution.

"There are no tried and true treatments. Everything is experimental," said moderator Shirley Gross, executive director of the Bayview Hunters Point Foundation. "In addition to supportive services which include housing, there has to be some treatment – treatment of a whole person and treatment of an entire family."

Bob Prentice, the mayor's coordinator for homeless programs said: "There's not much chance to defeat crack unless we've made significant changes in the actual conditions that people live under. If people don't have a place to live, education, and basic health care, then (treatment and support services aren't) going to help."

At the Mayors' Panel on April 12, Mayor Agnos said, "There's no question that the decline of resources, of jobs and housing, all cut back 15 years ago, is vitally important, and now we're paying for it."

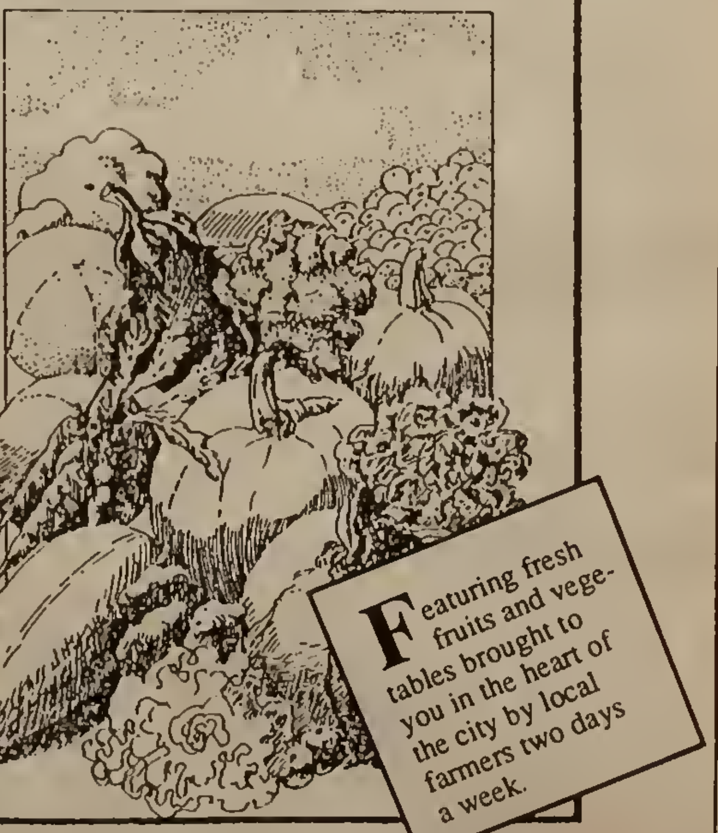
The conference was held only days after a violent weekend in San Francisco which involved gangs and crack, and resulted in the death of two young blacks. The attendees of the conference were not daunted by the scope and enormity of the problem.

"This is just the beginning," said a tearful woman at the Mayor's Panel. "We will make it. We are going to survive."

Regina Marchi, Bill Sparks, Bill Kisliuk and Tom McCarthy contributed to this report.

Heart of the City

FARMERS MARKET



OPEN WEDNESDAYS AND SUNDAYS

UNITED NATIONS PLAZA
At Civic Center
FOOD STAMPS ACCEPTED
FARM FRESH PRODUCE!

Solutions for TL Traffic Safety Stalled in Bureaucratic Gridlock

by Melanie Haiken

Four-year-old Rica Azarcon was holding her mother Alma's hand as they crossed Taylor Street on April 11 when she was struck by a pickup truck. The two had been crossing with a green light on their way home from the Tenderloin Community Children's Center, and witnesses said the driver of the truck, who was making a left turn from Eddy onto Taylor, didn't even put on his brakes. The little girl was unconscious when the ambulance arrived to take her to San Francisco General Hospital, where she was treated for head and leg injuries. Her mother, who had also been knocked down, was treated for a bump on the head.

Rica Azarcon was one of the average of eight pedestrians, many of them children and senior citizens, who are hit by cars on Tenderloin streets each month. A *Tenderloin Times* investigation of traffic records last month found that the rate of pedestrian accidents in the Tenderloin is more than twice the rate in the city overall.

Yet most of the more substantial traffic improvements requested by concerned community leaders have been discouraged, or are still waiting for city funding. City officials admit that lack of coordination between city departments responsible for traffic safety has kept the city from effectively responding to community needs.

"When you have different departments scattered hither and yon, there's no accountability," said Eileen Maloney, director of public information for Mayor Agnos' office. "It's a maze of turf battles, and it's impossible to sort out who's in charge of any one thing."

Much of the city's unresponsiveness stems from lack of communication between city planning's transportation division, which sets city policy, and the department of public works, which makes technical decisions.

"It takes four agencies to put up a stop sign," said Wolfgang Homburger of the Institute of Transportation Studies at the University of California at Berkeley. He described San Francisco's approach to traffic planning as "very confusing."

Any community suggestion that seems likely to slow down traffic is going to be treated with skepticism, said Larry Florin, an assistant to Mayor Agnos. That's because the main goal of the traffic engineering department is to keep traffic flowing smoothly and quickly, he explained.

Photo: Phil Head

The urgent need for safer streets in the Tenderloin drew participants young and old to the Tenderloin Walkathon for Traffic Safety held on April 23.

Community leaders said they are becoming frustrated and discouraged by what they perceive as the city's lack of concern for Tenderloin traffic safety.

"We make a suggestion, but then they usually have reasons why it can't be done or why it would hurt someone else, like the drivers in a hurry to get through," said Vera Haile, executive director of North of Market Senior Services. "The city will respond if there's enough pressure from the community or if there's been a really bad accident recently."

City planners concede that unfortunately, more often than not, they are reacting to community demands rather than formulating policies of their own.

"There are so many different competing needs and demands. Sometimes the squeaky wheel just gets the grease. There just hasn't been enough money to go around," said Rebecca Kohlstrand, head of the Transportation Section of the City Planning Department.

Traffic engineers have rejected as impractical, unworkable, or dangerous most of the suggestions put forward by Tenderloin leaders — such as prolonging traffic signals to accommodate disabled and elderly pedestrians and prohibiting right turns on red lights at certain intersections. Other improvements, such as installing more pedestrian walk signals or creating metered truck-loading zones, have been stalled in the cumbersome public works funding process.

"I'm not so sure the community should have accepted their conclusions," Florin said about the negotiations between Tenderloin activists and traffic engineers about neighborhood traffic issues.

Community pressure could speed up the funding process for seven walk signals the city agreed to install more than a year ago, said Scott Shoaf, vice president of operations at the Department of Public Works. The *Tenderloin Times* called traffic engineer Bond Yee a month ago and learned that the walk signals might not arrive for six more months. The *Times* subsequently received a call from Shoaf. The signals had now been made a priority, he said, and would be installed by city workers working overtime, rather than being put out to bid by private contractors. The signals are now expected to be installed in two to three months.

The one suggestion put forward by the community that still seems open to discussion is hiring additional crossing guards. Police Sgt. Fred Pardella, who is in charge of the crossing guard program, said he doesn't remember ever receiving a formal request for another crossing guard for the Tenderloin.

"If the community does request more guards, I could see the way to hiring one more, but not more than that," Pardella said because priority funding for crossing guards is for those affiliated with schools.

Livable Streets

The Mayor's office agrees with community members that the bureaucratic structure for dealing with traffic is overly complicated and self-defeating, but officials say that new policies just now being formed will go a long way toward solving the problem.

Proposition D, backed by Mayor Agnos and voted into law last November, created an official traffic and parking commission.

Many options would be available to city planners if they decided to make substantial changes to Tenderloin streets. The watershed book *Livable Streets*, by the late U.C. Berkeley urban planning professor Donald Appleyard, describes a range of alternatives, such as widening sidewalks and planting trees, that visually suggest to drivers that they are on a residential street. In the book, Appleyard also advocates designating particular streets as pedestrian thoroughfares and diverting traffic to alternative routes. His criteria for such a choice are areas with the most vulnerable populations, which he describes as "families with children in lower-income parts of the city."

Retiming traffic lights to coincide with a slower driving speed is a relatively simple method of discouraging drivers from using a particularly dangerous street, Homburger said.

"One suggestion would be to play with the timing of the lights, make it as bad as possible, so the motorists throw up their hands and use another street," Homburger said.

Eddy Street, where 23 pedestrians were injured in the past 14 months, would be an ideal street to experiment with, Homburger said.

Some traffic engineers balked at the suggestion of retiming lights, while others saw fewer problems with the idea, illustrating the confusion within the Department of Public Works.

"You can't time lights for anything slower than 25, because that's the legal speed limit," argued traffic engineer Javad Mirabdal. The complicated traffic-light timing system implemented by the city two years ago would make retiming even one street almost impossible, Mirabdal said.

However, Scott Shoaf, who is deputy director of operations for the public works department and Mirabdal's superior, disagreed.

"Lights don't have to be timed to go with the speed limit," Shoaf said. "The general policy of the department would be for the signals to be set for a reasonable speed. You can always put up signs saying 'The signals are timed for 15 mph. If you're in a hurry use another street.' "

Like many in the Mayor's office, Larry Florin believes that the new traffic and parking commission "will have real potential to react to community pressure."

"Deciding that preventing accidents to children is more important than keeping traffic moving — I think that would be a reasonable thing for a commission to decide as policy," Florin said.

While traffic safety policy may make great strides in the next few years, accident victims like Rica Azarcon must continue to live with their memories and disabilities.

"Rica is still having nightmares about the accident," her mother, Alma Azarcon, told the *Times* three weeks later. "I just keep remembering what it felt like to see her get hit. If you're walking out on the streets, you feel so vulnerable."

Super Burritos
Tacos
BEST IN TOWN
Open 11 a.m. - 11 p.m.
Monday - Saturday
JUST TO GO
35 Mason 928-7782

Tenderloin Times Advertisers
Don't miss this opportunity!
Reach old and new customers with an ad for your restaurant in the Tenderloin Times' June 1989 Restaurant Issue. Don't miss being part of the special pullout guide for Tenderloin dining.
Advertising Deadline: May 18, 1989
Call 776-0700 for rate information.

Letter from Laos

New Year Brings New Hope to War-Torn Land

by Alice Lucas

Alice Lucas, a teacher at Francisco Middle School, has taken a six-month sabbatical to travel and work in Southeast Asia, where many of her San Francisco students are from. The following is Lucas' observation of New Year festivities celebrated in Vientiane, Laos, in mid-April.

Laos celebrated Song Kron (New year) yesterday with outdoor festivals all around Vientiane. Shops were closed and the streets were deserted as people from the town went to parties along the river's edge.

Because April is the height of an unusually dry season, the Mekong River is low, showing flat, wide sandbars in the middle, and broad expanses of hard, dried mud on either bank.

For the first time in ten years, Thai-Lao families separated by the war are allowed to cross back over the Mekong to the Lao side for this special holiday. In the People's Recreation Park south of the city along the river bank, I was invited to sit on a mat under the branches of a large tree and share food with a reunited family. Later, we were joined by a young man who was teaching himself German and English in anticipation of a reopening of trade relations with Western nations.

The special event at the park on Song Kron was the parading of a baby white elephant, a very special animal in Laos, as well as Thailand and Cambodia. The only military in evidence was near the entrance to the park. A young soldier with a very old, clumsy-looking rifle perused people's claim checks when they retrieved their bicycles from the bicycle "parking lot" upon leaving the park.

The best celebration was a little farther on at the new, "old" ruin, the garden of the Buddhas. This fantastic collection of Hindu, Buddhist, and animist figures was started by a "mad" monk in the 1960s, and has been added on to by Lao families wanting to obtain Buddhist merit. At the base of each cement figure is the name of the family who donated money for construction, some in both Lao and English. On this occasion, families were photographing each other in front of the statues. Following the Lao New Year water-splashing custom, women and children carrying large silver bowls of water and flower petals sprinkled the figures, while boys with water pistols ambushed each other and girls with plastic bags of water doused anyone who looked dry. For the 24 Westerners I travelled with, Song Kron was the best possible welcome to Laos.

Boys with water pistols ambushed each other while girls with plastic bags full of water doused anyone who looked dry.

Last year only 400 tourists were allowed into the country, partly because there are few hotels, transportation is difficult, and political tensions made arranging for visas a near impossibility. But now, with Southeast Asia's "*Glasnost*," the government welcomes Westerners and the U.S. dollar.

One Lao man in his 40s told me he had been released from a re-education camp in the remote northeast area of Laos just six months ago. He had been a lieutenant in the Royalist forces during the civil war. He had sent his wife and four children to the United States in 1975, but chose to stay in Laos to fight. His 13 years in the camp, he told me, were "hard work, beyond what I can say." He holds no hope of coming to the United States, but spoke proudly of a 24-year-old son who just graduated from the University of Wisconsin.

Vientiane is a quiet, peaceful and welcoming city. The few cars are old Renaults, Volkswagens, and some Toyotas. Most people ride bicycles; a few lucky ones have motor scooters. Laotians living in other countries are now able to visit relatives here.

Coming to Laos on these special New Year days has been joyous. Leaving is filled with regret and memories of smiling, playful Lao people.

Cambodian Groups Compete for New Year Revelers

by Sophath Pak

San Francisco's Cambodian community got a double dose of New Year's festivities last month, holding two separate celebrations to usher in the Year of the Snake.

The most important holiday of the year, the festivities are a time of spiritual and social renewal. But they also brought out some underlying tensions within the Cambodian community.

Traditionally held in mid-April, the exact date of Cambodian New Year varies according to the lunar calendar and the calculations of the Buddhist clergy. *Chaul Chhnam* (New Year) celebrations are a time for families and friends to gather together and for the community to raise funds. But this year the issue of where the proceeds from the festivities should go divided the community. Some felt the funds should go to refugees and resistance armies still on the Thai-Cambodian border, while others felt that the funds should stay in San Francisco to build a Buddhist temple here.

Because the two groups could not come to an agreement, two separate ceremonies were held, causing some confusion among the Cambodian community. "They had one New Year on April 8 and then another on April 15," said one Cambodian refugeee who moved to San Francisco recently. "I didn't know what was going on."

FUNCINPEC, a group that supports Prince Sihanouk, the leader of Cambodian factions warring with the current government in Phnom Penh, sponsored the April 8 celebration, drawing 200 people and raising $1,121. The San Francisco Buddhist Temple Committee held the second gathering on April 15, drawing more than twice as many people and raising $4,076.

Heng Khiev, San Francisco FUNCINPEC chair, said he had tried very hard to negotiate with the temple committee to jointly sponsor a *Chaul Chhnam* celebration. "But it seemed like they didn't want to cooperate," he said. "They didn't want to split the money. They said we were trying to compete (for funds)."

Khum Sotharith, chair of the Buddhist temple committee, thought that FUNCINPEC could have chosen another Buddhist holiday for their fundraising efforts. "In a year, there are 365 days," said Sotharith. "There are many different kinds of Cambodian festivals — why didn't they choose another one?"

Temple leader Touch Nak said he was sorry about the conflict this year but was optimistic that there could be more unity in the future. Next year he hoped the two groups would talk and coordinate activities, so as not to confuse the Cambodian people.

Both *Chaul Chhnam* ceremonies were colorful and elaborate. People were dressed in their best clothes as they sat on mats in the large halls, listening to the chanting of the monks. A great variety of special Cambodian food was displayed as religious offerings on the stage where the monks sat and prayed to the spirits of the departed.

"I want the children to learn a lot more about the Cambodian New Year," said Som Phay, master of ceremonies at the FUNCINPEC celebration.

Added Ngoy Seng Hak: "War can only destroy the country, but not the culture. At least we can tell our children about the important religious ceremonies, like *Chaul Chhnam* ."

CAM HUNG RESTAURANT
Chinese and Vietnamese Cuisine
Lunch and Dinner Specials From $3.25 to $6.95

Kung Pao Chicken — *Mongolian Beef*
Kung Pao Beef — *Mongolian Chicken*
Kung Pao Shrimp — *Chicken with Hot Pepper Sauce*

មានអាហារពិសេសសំរាប់ថ្ងៃត្រង់ និងពេលល្ងាច តម្លៃពី $៣.២៥ ទៅ $៦.៩៥
ដូចជា សាច់មាន់គុងប៉ាវ បង្គាគុងប៉ាវ សាច់មាន់ម៉ុងហ្គោលី
សាច់គោគុងប៉ាវ សាច់គោម៉ុងហ្គោលី សាច់មាន់និងទឹកជ្រលក់ម្ទេស

ເຂົ້າທ່ຽງແລະເຂົ້າແລງ ຣາຄາພິເສດແຕ່ $ ໓.໒໕ ຫາ ໖.໙໕
ໄກ່ກະເພົາ ຊີ້ນງົວກະເພົາ ກຸ້ງກະເພົາ
ງົວມົງໂກເລັຍ ໄກ່ມົງໂກເລັຍ ໄກ່ຊອສພິກໄທ

FOR HERE AND TO GO
294 Turk Street, San Francisco, CA 94102
(415) 441-2608

廣州市廣東中醫院醫師
香港東華醫院中醫師
越南廣肇醫院中醫師

馮風

VAN LONG HERBS & GINSENG CO.

Tiệm Thuốc Bắc VẠN LONG

SÂM NHUNG, YẾN QUẾ, CAO ĐƠN HOÀN TÁN
581 Ellis Street
San Francisco, CA 94109
Tel: (415) 474-3442

Tiệm Thuốc Bắc VẠN LONG
MỞ CỬA: 7 ngày
10 a.m.- 7 p.m.

Fung Fung
CHINESE HERBALIST
Ngày làm việc:
Thứ Tư, Thứ Sáu, và Chủ Nhật
Wed., Fri., Sunday
GIỜ MỞ CỬA:
10 a.m.-6 p.m.

Homeless Families at City Center Win New Housing

continued from page 1.

Five days later, DSS General Manager Julia Lopez announced that the hotel's residents could move to Geneva Towers, federally subsidized housing in the Outer Mission.

"I think the result of the effort has been extremely positive," said Randy Shaw of the Tenderloin Housing Clinic. Shaw believes that the Agnos administration had always been sympathetic toward the idea of finding permanent housing for these families, but that it took an organized campaign like the one at the City Center to break through the "inertia [that] had set in on this issue."

Lopez took issue with the tactics that the protesters used. She said she first heard of the tenants' grievances when some 20 of them crashed the DSS meeting. "They marched in here with the media," she said. "But I was not given the courtesy of a call before it all hit the media."

Dorothy Enisman, DSS homeless coordinator, said that the department had been searching for alternative residences for the City Center tenants before the protests began, because hotel owner Jack Mason had threatened to convert the building into a tourist hotel. Mason did not return several calls from the *Tenderloin Times*.

But IRP organizer Margarita Gutierrez linked the protests with the decision to move the tenants to Geneva Towers, which she called "a clear victory for homeless families."

Still, the victory may simply be a victory for the City Center's residents. Enisman admits that the city still has no coherent policy on how to house homeless families. Another homeless family hotel, the Apollo in the Mission, has stopped accepting new tenants. Pregnant women must now go into the hotline hotel system, and the city is sending larger families to the Haight Ashbury Family Shelter. Even the City Center situation has yet to be solved.

By the end of April, 18 families were still waiting to move out of the hotel and into Geneva Towers. Although many seemed excited to finally have permanent housing, some City Center tenants expressed reservations about their new home. Geneva Towers is located in an area known for violence and drug dealing. Moving out of the City Center to go to Geneva Towers would mean going "from one jungle to another," said City Center tenant Deluia Jackson.

The City Center Hotel is a worn-down building where grime streaks some of the walls, and the wooden stairs shake and creak when people climb them. The minimum rent for a single room is $600 a month, and the families who call this home pay half of that out of their welfare checks. The city covers the rest.

The protesting tenants complained about the lack of kitchen facilities and said the building was infested with rats, mice, and roaches.

After two health inspections in March in which the City Center received a "poor" health rating, DSS stopped referring tenants to the hotel. However, on April 6, the health department upgraded its rating to "fair," permitting DSS to resume sending people to the building.

The same day that the health department rating changed, the second confrontation, this time with hotel management, took place in the City Center's lobby. The manager's wife, Kathy Gawronski, barred advocates, ministers, and press from entering. A sign on the door read "no visitors at all" and the police were called.

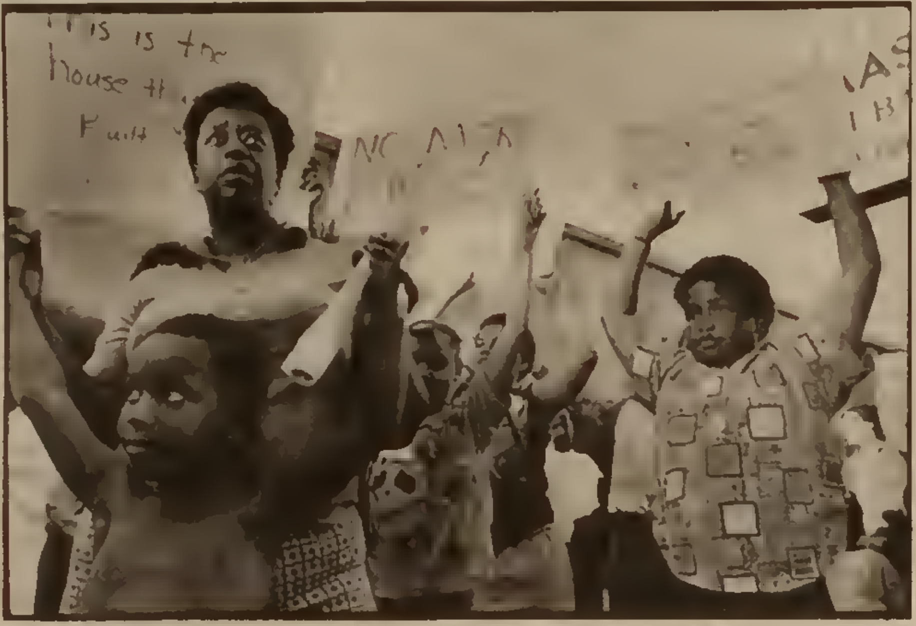


Photo: Phil Head

Residents of the City Center Hotel, up in arms over the living conditions at their hotel, set up picket lines and crashed a DSS management meeting recently.

Some of the crowd of about 40, including children, chanted "We want a home," and carried signs that said, "Where are you, Julia?," referring to Julia Lopez, general manager of the Department of Social Services.

Glenda Hope, a Presbyterian minister who has been working in the Tenderloin for 16 years, led a prayer. The tenants recited a litany of grievances.

"Somebody needs to spend one night in this hotel, that's just it, one night," said tenant Loree Woods. "You'll see what we got to deal with. You got to go to bed with the rats and roaches every night. You got to shake your blankets and covers every night."

Other tenants complained of malfunctioning plumbing, of picking up fungus on their skin from the walls and floors of their rooms, and of toilet seats falling off.

Tenants couldn't dispute the claim that some of the hotel's health violations resulted from vandalism. "In certain cases, maybe," said tenant Gilda Carloss, but, she maintained, tenants don't install faulty wiring or plumbing, or leave nails sticking out of the floor.

Bob Prentice, the Mayor's homeless coordinator, called such squabbling between tenants and landlords "fruitless." The more important issue, he said, is that families should not be living in single room occupancy hotels. Prentice blames the situation on former President Ronald Reagan's 75 percent cutback on the budget for the Department of Housing and Urban Development.

Enisman said that the remainder of the City Center tenants can expect to move to Geneva Towers by May 8, and asserted that the chance of finding safer, alternative places for the families to live would be "almost impossible."

The Income Rights Project's Margarita Gutierrez worries about the safety of people who take the new apartments at Geneva Towers, but, she admits, "It does have bathrooms. It does have kitchens." That's more than a number of other San Francisco families can enjoy.

Legislators Propose Bill to Preserve Section 8 Housing

by Regina Marchi

On Friday, April 21, U.S. Representatives Nancy Pelosi, D-San Francisco, and Don Edwards, D-San Jose, co-chaired a public hearing on preserving Section 8 housing in San Francisco and the Bay Area. Under discussion was the Low-Income Housing Preservation Act of 1989, introduced to Congress by Pelosi and Edwards, which proposes to allocate $435 million in housing preservation grants so that non-profit corporations and state and local housing agencies can purchase existing low-income housing units threatened by the loss of government subsidies. Section 8 subsidies keep the rents low so poor people can afford the units.

In the Bay Area, 18 percent of the threatened units are in the Tenderloin.

Under the current federal budget, Edwards explained at the hearing, only one cent of every federal tax dollar is spent on housing assistance, while 52 cents of every dollar goes to military spending. In order to preserve low-income housing across the nation, spending on housing assistance must be increased by an additional two cents per tax dollar, raising the annual low-income housing budget from $15 billion, the current rate, to $37 billion.

Mayors Art Agnos of San Francisco and Lionel Wilson of Oakland testified at the hearing that the Bay Area could lose as many as 30,158 low-income housing units within the next 15 years as a result of Section 8 subsidy expirations and building owners paying off their Housing and Urban Development (HUD) mortgage loans.

Replacing the lost units could cost San Francisco more than $100 million, a sum which Agnos said the City does not have. San Francisco has experienced an eight-year decline in new construction of federally subsidized housing and presently no new subsidized housing is under construction. Waiting lists for existing housing are years long. Both mayors support the Pelosi/Edwards legislation, which would allow city localities, rather than state and federal governments, to buy and maintain low-income housing.

"If a natural disaster threatened to leave this many people homeless," said Agnos, "our nation would mobilize to help each other."

Low-income seniors, disabled people, and single mothers from the Bay Area offered moving testimony concerning the housing crises they face.

For Bertha Canty, a single mother of four at Glenridge Apartments, Section 8 subsidies expire as of May 1, and she does not know where to turn.

Modessa Henderson, from Alameda's Buena Vista Apartments, one of the first buildings in the Bay Area to have a Section 8 contract expire, has experienced a "market rate" rent increase of 101 percent.

"People have been forced onto the streets because of this," Henderson said. "Families have broken up. Some people are literally having heart attacks and strokes because they don't know what to do. And we haven't seen anything yet. We think we have a homeless crisis now, but if subsidies are allowed to run out, there'll be nearly five million people on the streets."

The housing preservation bill is expected to go to full committee in Congress in late June. Pelosi said the biggest obstacle in getting the bill passed lies in educating leaders like HUD Director Jack Kemp, who she said "empirically feels the housing situation is under control."

Studio and One-Bedroom Apartments

Chung Cư độc thân và một phòng
* Đặc biệt
* 1/2 giá tiền thuê cho một tháng với mẫu quảng cáo này

* Beautiful Building
* Laundry Facilities
* $425, $450, $550 and $625 per month
* Kiến trúc đẹp đẽ * Nơi giặt đồ
* $425, $450, $550, $625 mỗi tháng

with this ad
Special:
1/2 off one month's rent
415 Jones St. (at Ellis St.)
885-1371

Managed by TCO

Phở Thái Bình Dương
Pacific Restaurant

Famous for beef & chicken soups

441-6722 or 673-7604
601 & 607 Larkin St.

928-4022
337 Jones St.

Trouble at the Lyric: Tenants Launch Strike

by Regina Marchi

Wearing a neck brace, Aaron Morrison, one of several rent-striking residents at the Lyric Hotel, wound tape around the leaking pipe of his bathroom sink. Broken since October, the sink routinely floods his bathroom. On March 22, Morrison said, he slipped on the wet linoleum, injuring his neck and back.

"The management should have fixed that sink months ago. I'm in a lot of pain, and I've been back and forth to doctors all month," Morrison said, holding up a sheaf of hospital documents.

Morrison and other irate residents of the Lyric, 130 Jones Street, have refused to pay their rent until owner Charles Patel upgrades the building's safety. Citing dysfunctional plumbing and electrical wiring, broken windows, rodents, and unstable floors, tenants claimed the building is dangerous.

"Feel this," said resident Valerie Brown, rubbing her foot into a sunken floorboard in her room. "The building inspector said this had to be fixed back in February, and the manager hasn't done anything about it."

Some Lyric tenants believe the manager has purposely ignored complaints and allowed the building to become unlivable to encourage them to move out.

"The Patels would like to get rid of us so they can turn the place into a hotline hotel," said resident John Oliver. "Then they'd get no complaints from transient tenants, and receive guaranteed (room rentals) from the city.

Charging that he "never (receives) fair representation by the press," Patel refused to speak to the *Times*, and instead referred the issue to Randy Shaw of the Tenderloin Housing Clinic.

Shaw said, "I would find it hard to believe that Charlie wants to make the Lyric into a hotline hotel, because he's an experienced manager and knows that the hotline program is not expanding." Shaw felt tenants may be jumping to conclusions because of poor communication with Patel, who assumed control of the building in February 1989 from the St. Vincent de Paul Society, which had operated it as a "sober hotel" for recovering alcoholics since October 1984.

Sparks fly whenever Oliver turns on the light in his closet, and the electricity goes out without warning several times a day. "But when I complain, Patel calls the narcotics squad on me," Oliver said. "He knows I don't use drugs."

Several Lyric residents say they have been subjected to arbitrary police raids, during which rooms are searched without warrants, when they complain to management about conditions at the hotel. Lieutenant Bruce Marovich of the SFPD's Special Operations Bureau Task Force verified that such searches do occur: "We get hundreds of drug suspicion complaints every day. There's no way we can get a warrant for each complaint . . . there's not enough information to go on. Basically, we can search whenever we want."

Pat Mathlouthi, a 4-year resident of the Lyric, said the management called the police when she asked for repairs after a fire in her room. "Four cops came into my room twice in the past month," she said. "None of them had warrants."

Additionally, tenants expressed frustration with Adolph Braun, the Lyric's front desk clerk. Tenants claimed he engages in abusive behavior — pushing residents, interrogating them, failing to deliver phone messages or mail, and using threats and profane language.

"Adolph has threatened physical harm to just about everyone in the hotel," said Oliver. "He often harasses people while they're on the phone. One time, he threw a firecracker in the phonebooth while I was in there talking! He's completely unreasonable."

Brown, who is seven-months pregnant, said she has also been harassed by Braun: "When I ask him for my mail, he turns his back on me. Whenever I speak to him, he ignores me. He has not given me important messages from my mother, or the doctor. He tells visitors and callers that people are not home, when he knows they are."

"There's no way I want to bring my baby here," Brown added. "I'm hoping to get out of here soon."

Shaw said that the Lyric's dilapidation cannot fairly be attributed to Patel. "There are a lot of problems with the building, but St. Vincent de Paul ran that place into the ground, not Charlie Patel," said Shaw.

John Wilson-Bugbe, of St. Vincent de Paul, said there was little incentive for conducting renovations.

"The lease agreement was not advantageous to us," he said. "We put $150,000 in repairs into the building, but took a big loss since we couldn't get it back through increased rents. We were losing $12,000 per month."

Ivan Sarkany of the Bureau of Building Inspection said St. Vincent de Paul "left behind a building in extensive disrepair."

"For years that building has had leaky faucets and peeling paint. These tenants were suffering prior to the Patels taking over," Sarkany added. "Charlie inherited a variety of problems."

On February 6, Sarkany inspected the Lyric and issued a three-page repair notice to Patel. There was no compliance after 30 days, allegedly because tenants were not home when workers attempted to work in their rooms.

On April 20, Sarkany met with both Patel and the tenants, and created a schedule outlining necessary repairs and specific dates when the work would begin.

"It's important that everybody on all sides understands what is going on," said Sarkany. "Sometimes, if the tenants aren't consulted, they become distrustful and won't let maintenance workers in."

Sarkany estimates outstanding repairs will be completed May 10. Striking tenants vow to continue withholding rent payments until the repairs are finished.

Photo: Phil Head

Musical Moments

The Tenderloin Music Workshop invites instrumentalists and singers of all abilities to get together each Wednesday at the 509 Cultural Center, 509 Ellis St., from 3-5 p.m. Sponsored by the Tenderloin Reflection Center, the free jam sessions celebrate the Tenderloin's diverse musical talents.

GOODWILL STORE

Proudly Announces The New

SENIOR CITIZENS SILVER CARD CLUB

This exciting new card entitles members to receive a

10% DISCOUNT

on most purchases at participating Goodwill stores.

(some restrictions apply)

A "THANK YOU" from Goodwill for your many years of shopping in our stores. We appreciate your business...

SENIOR CITIZENS SILVER CARD
GOODWILL INDUSTRIES OF SAN FRANCISCO
SAN MATEO AND MARIN COUNTIES, INC.

goodwill

The bearer of this card is entitled to a 10% discount on most* purchases in participating stores ** Identification may be required Please present card to cashier prior to purchasing

Certain rights and privileges are extended to club members Membership expires in 2 years from issue date Card is non-transferable Card is the property of Goodwill Industries and is returnable upon request

*Sales items exempt. Grand openings and reopenings exempt
**Card may or may not be honored in other Goodwill districts

OVER

Come by your nearest Goodwill store to register for your FREE Membership Card today.

THE GOODWILL STORE

New Mural Celebrates Mythical Roots of Southeast Asian Cultures

by Judy Flesch

The footprints of elephants, the sacred animal of the Laotian people, weave spirals through a new mural on the Olive Street wall of the Center for Southeast Asian Refugee Resettlement (CSEARR). Muralist Johanna Poethig tried to fill the work with images that evoke the rich culture of the Tenderloin's newest residents — Laotians, Cambodians, and Vietnamese.

"Even the border of triangular shapes is typical of the handiwork found in Southeast Asia," said Poethig, whose project also incorporated self-portraits of children from the refugee community and the center's day care program.

Vu Duc Vuong, executive director of CSEARR, values the involvement of the children for helping educate them about the culture they came from, while offering them an opportunity to contribute to a work of art in the community.

"In 20 years they will all be Americans," Vuong said. "They need to know their roots."

Poethig, whose Bay Area work includes the Boeddeker Recreation Center mural and the Harvey Milk Memorial Mural in Duboce Park, designed the CSEARR mural after discussions with members of the community and CSEARR staff. The mural had to accommodate several windows and doors set in the wall.

Johanna Poethig's mural on the wall of CSEARR's O'Farrell Street building represents symbols and imagery from the Cambodian, Laotian and Vietnamese cultures.

"I try to work with the architecture rather than work around it," Poethig said. "I try to use the elements of the building to my advantage."

The mural is a colorful medley of symbols representing various national themes as well as Buddhism, the religion of the three countries.

At the top center of the mural stand three women dressed in the traditional costumes of Cambodia, Vietnam, and Laos. Three musicians are seated with traditional instruments: a Laotian with a *khene*, a Vietnamese with a brass drum and a Cambodian with a *korg*.

The Vietnamese woman carries 100 eggs in her hat, which alludes to the legendary origin of the Vietnamese people. Behind her is the one-column pagoda of Hanoi, symbol for a unified and independent Vietnam.

The lower right corner of the mural depicts a portion of a large carving at Angkor Wat which depicts a Cambodian folktale about the serpent-god Vasuki.

"Cambodian temples often have serpents in front of them, guarding the temples with marble majesty," said Poethig.

Including the Laotian elephants proved more tricky. "Elephants are difficult to fit into a mural," said Poethig. So, she explained, "their footprints are their symbols."

The Mayor's Office of Community Development provided $13,000 to finance the CSEARR mural, which will be officially unveiled this month.

Poethig is currently trying to raise funds to do another mural, this time inside the center, to portray the refugees' journey to the United States and their hopes for the future of their children.

The mural is located on Olive Street between Larkin and Polk. For more information about the mural call CSEARR at 885-2743.

Monks and Medicine: East and West Combine in Asian Therapy

continued from page 1.

incense — clustered around a statue of the Buddha.

Refugee families also have Buddhist altars in their homes, which are used daily by older family members. Kham Vongratsamy, a 55-year-old Lao widow, uses her altar to help alleviate her recurring nightmares and leg pain.

"I wake up in the middle of the night after terrible dreams about my dead husband," she said. "It's very worrying because he is not reborn yet. It has also given me a bad leg — sometimes I cannot walk properly."

Kham planned to bring her friends, family, and monks into her apartment for a Buddhist ceremony "for him to be reborn and me to be forgiven," she said. "I know it will help my husband and the worrying dreams will go away."

In Southeast Asia, a Buddhist temple served as a community center in the village and the monk doubled as a counselor or social worker, coming to people's homes to mediate in family disputes. When Vietnamese refugee Muoi Huynh, 36, has "family troubles" she goes to a temple on Ellis Street and reads Buddhist texts.

"I use incense, get sad, and talk from the heart to the Buddha and then pray and make it better," she said.

Recently Huynh visited with a monk who is a fortune teller and told him the date of her birth and explained her problems. He consulted a large book and told Huynh that she was fated to be troubled, but that in a few months, things would improve. A few days later, she reported, "I got much better in the heart." Huynh visited a Western counselor once but said he just tried to teach her how to enjoy herself and she was uncomfortable discussing family problems with him. At the temple, on the other hand, she can discuss her problems with friends.

In Asia, there is little distinction between mental and physical illness. Partly because of a taboo against mental illness, emotional problems are expressed as physical complaints, such as bodily aches, and in more severe cases, numbness, fast-beating heart or "burning head."

According to Eastern medicine, a lack of harmony within the body causes many illnesses. Sickness is often attributed to too much, too little, or "bad" wind, a symbolic term for a flowing element in the body that is often associated with blood.

In Southeast Asian society, a variety of healing techniques, rooted in folk beliefs, are the traditional means for curing such illnesses. Typically, therapy begins at home. For instance, to heal headaches, fevers, stomach aches, or colds symptomatic of bad wind, home practitioners will commonly try coin rubbing. Using a lubricated coin, a family member will vigorously rub the skin in areas where the veins return blood to the heart, causing deep red or purple markings. One might also use such treatments as cupping or skin pinching to force out the bad wind. In cupping, one places a candle on the affected area, creating a vacuum. The suction is supposed to draw pain away by directing blood to the area.

Other therapies consist of juggling "hot" and "cold" (symbolic powers rather than actual temperatures) types of food and drugs to retain the vital balance of the opposing yin and yang forces described in Chinese philosophy.

When home remedies fail or if sudden or acute illness occurs, suggesting supernatural causes, one might consult a healer.

Healers range in capacity from those who dispense herbs, to those who treat through meditation or incantation or by making protective amulets and tattoos inscribed with magic formulas. Special healers can talk to spirits on behalf of the patient.

The most common healers are herbalists, who offer hands-on treatment and administer locally foraged herbs or herbal medicines bought at Chinese stores and mixed with wines and grasses. Others specialize in moxibustion. Som Phay, a Cambodian healer, said moxibustion effectively treats the "shrunken nerve" and resulting emotional problems that still plague many Cambodians who suffered starvation and physical abuse under the Khmer Rouge.

Four years of deprivation under the Khmer Rouge made "every nerve in your body shrink," he said. "After you come over here, in a very short period of time, you get a lot of food and everything else to feed your body. That puts a lot of pressure on your shrunken nerve. It can't withstand the pressure."

During treatment, Som Phay discovers the nerve in question and burns the skin there with incense, while chanting sacred Buddhist Pali words.

The most stubborn ailments are usually believed to be caused by supernatural forces, such as angry ancestor spirits or black magic. In these cases, special healers may be called in who can communicate with the spirit world.

> ***"I use incense, get sad, and talk from the heart to the Buddha to make it better."***

When An Saing, a 40-year-old refugee from Cambodia, began to suffer headaches, insomnia and suicidal tendencies, he attributed his problems to a black magic curse. Before the Khmer Rouge regime took over Cambodia in 1975, Saing led a normal life. However, during the four years of terror, he had two nervous breakdowns. In the United States, An's troubles did not cease. He was continually plagued with "terrible headaches" and could not work. His first marriage fell apart and he tried committing suicide twice. Now remarried, he still cannot sleep and has "tearings" from his eye.

Saing believes that his first wife hired a "bad" healer to curse him with black magic. "When the black magic has been in your body for many years, it will affect your mental [state], your health," he said. To deal with his depression and anxiety Saing began taking psychiatric medicines prescribed by a Western doctor as well as seeing several traditional healers.

Saing's first healer gave him protective colored paper with Buddhist Pali inscriptions to hang around his apartment. This healer specialized in herbal medicines and fed Saing a bitter root which attracted the evil spirit and then "untied" it when Saing vomited. The treatment was effective, Saing said, but only for a while, so he turned to a more powerful healer. This one could communicate with the spirit world. Sitting in front of an altar, the healer sang to his "master spirit," who then possessed the healer's body, and made his voice change.

"It's hard to explain what happened," recalled Saing. "I don't know if I still have the curse because I cannot see it. But I am feeling better and better. I'm not sure if that's because of the Western medicine or the healer."

Doctors in San Francisco view these sorts of healing techniques as valuable partners to Western treatments. "The role of traditional practices is more important in mental health than in any other illness," said Dr. Paul Delay of San Francisco General Hospital.

Delay, who sometimes works with traditional practitioners, said that healers are particularly effective in cases of depression. Delay said he sees no danger in folk techniques and is not shocked by patients with scars on their bellies from moxibustion or marks from coining.

His only concern, he said, is that his patients might "see the traditional therapist and not see us." While a healer may be "far more adept in dealing with some problems," Delay said, "we would still want to see them to make sure they don't have a brain tumor or something."

"So we encourage them to take our penicillin tablet and continue the coin rubbing. Compliance is very good," he added.

Psychologist Don Cohon also supports those who use traditional therapies. "It's a matter of respect for tradition," he said. "I don't know if it works empirically — some of them do seem to get better. But if they believe they're going to be assisted by a certain treatment, that's important. Attitude is important [in health]. To depreciate that, ridicule it, is to overlook another mode of healing."

Tenderloin Times reporter Chanthanom Ounkeo contributed to this report.

Culture Shock, War Trauma Breeds Stress Among Vietnamese Refugees

by Quyen Quoc Tiet and Dana Sachs

When Liem Nguyen was a youth in war-torn central Vietnam, he remembers frequently finding piles of dead soldiers scattered around the fields near his house. But it wasn't until he was resettled in the United States in 1975 — after serving several years in the South Vietnamese Army — that he began to have bad dreams.

"Seeing dead bodies didn't create any problem when I was young," he said. But during his first five years in the United States, Nguyen said, "I would wake in the middle of the night from nightmares."

With no other way to relieve his memories, Nguyen plunged into his schoolwork and new friendships at the college he attended in Oklahoma. His friends were happy-go-lucky students whose main concern appeared to center on the outcome of football games.

"I just tried to be a normal redneck," Nguyen said. "That kept me busy."

While Vietnamese refugees do not exhibit mental health problems as severe as refugees from Cambodia and Laos, 68 percent of San Francisco's Vietnamese population show signs of needing some counseling or preventive treatment, according to a 1987 study by Asian Community Mental Health Services. Experts agree that the need is low-level and not debilitating and doesn't warrant in-depth psychological counseling. Instead, they advocate supportive measures that will assist the refugees to regain control of their lives in new and unfamiliar surroundings.

Many Vietnamese refugees feel an intense culture shock when they reach the United States. Many do not have the social or language skills required to obtain a job in the U.S. and must rely on welfare. Individuals who are accustomed to economic self-sufficiency in their native land may become depressed by such dependence.

A Vietnamese man who arrived in this country in 1985 said refugees are "scared" here because they don't understand the legal system, or feel that it works against them. He cited the example of government medical benefits being withdrawn when refugees land a job. Many jobs open to refugees do not provide health insurance for a worker's dependents. Therefore, some refugees may be faced with the choice of accepting a job and losing the health coverage of the family, or not accepting the job and preserving the health benefits.

"That is unfair to the people who want independence," he said.

Refugees and immigrants must also come to terms with a new cultural value system.

Dinh Nguyen, a pyschiatric social worker at Southeast Asian Mental Health Services on Balboa Street, described a case in which a Vietnamese husband caught his wife in bed with another man. He struck his wife and then called the police, expecting the officers to back him up by giving the wife a reprimand. Instead, he found himself arrested and in jail, charged with abusing his wife.

Culture shock manifests itself not only in the way the Vietnamese relate to their new homeland's mores, but also in the way Vietnamese interact among themselves. Liem Nguyen believes that, although the war itself is the root cause of Vietnamese refugees' difficulty in adjusting to American life, the main symptom of that trauma arises in family dynamics.

U.S. society more easily accepts Vietnamese women than men, said Nguyen, "which tends to create an imbalance in the 'power struggle' in marriage."

When women get jobs outside the home it causes family tensions, especially if the man has been unable to find work yet, Nguyen added.

Now an attorney, Liem Nguyen sees as many as seven Vietnamese women a day who come to his office seeking to file for a divorce. He suggests that couples take things slowly and learn to compromise. Men must recognize that they may not have the power and authority in the marriage that they enjoyed in Vietnam. On the other hand, he encourages the women to be patient and wait for the men to change and adjust.

Living in America, said Tho Do, an organizer for the Vietnamese Youth Development Center, "changes the structure of the family — in the way parents bring up their children and in the way the children are treating their parents."

A mother raised in Vietnam, for example, feels strongly that children must obey their parents. Her children, however, growing up in America, might talk back or even run away from home. According to Do, parents may become very frustrated by this behavior and may resort to beating their children.

While the city provides services to help refugees and immigrants adjust to their new home, many wait too long before they seek assistance, some hesitating until their condition becomes extremely serious. Others are unaware of the services available to them.

The Vietnamese are accustomed to approaching emotional problems in a manner very different from the conventional Western clinical method. The traditional way of dealing with problems back home would be to consult a family member, others in the community, or a healer. They might also talk to a monk or Catholic priest. They could also "live with it," following one of the basic tenets of Buddhism that life is suffering.

"The Western system encourages people to talk about things," said Don Cohon, a psychologist who has worked with refugees in San Francisco for more than a decade. "That's not necessarily valuable to the refugees.

"A lot of Western anti-depressive medications don't touch some of the depression I've seen with the Vietnamese," Cohon continued. "It's not just a depression that comes from inside, a chemical imbalance that can be treated by medication. A lot of their depression is quite real. They've suffered catastrophic losses, real pain, which doesn't go away with drugs."

Not only have the refugees lost family members, Cohon added, but they face the huge problem of starting a new life in the United States and having to learn English as adults.

"They haven't adapted well to the mental health system here," Cohon said. "We have a bureacratic maze that they must learn to negotiate. There's nothing like it back home."

Do tells the story of a woman who came into her office emotionally distraught over a telephone bill of $50 for calls she hadn't made. Do helped the woman call the telephone company to correct the error. When the bill was correctly adjusted, Do said, "she walked out of here and she felt better. The experience gave her the feeling her problems were solvable."

Do explained that the desire for such practical help can give immigrants and refugees the initial incentive to seek assistance, and once they do, they may be willing to participate in forms of counseling as well. By teaching refugees practical skills to deal with the new society, Do said, they feel less overwhelmed and powerless.

Nguyen Nguyen believes that support groups can help refugees cope better with life in the U.S. With the guidance of knowledgeable group leaders, they can learn about the experiences of other immigrants, such as the Japanese or the Chinese.

Photo: Lance Woodruff

Muoi Hyunh brings her prayers to the Buddha when she has troubles at home.

Post Traumatic Stress Disorder (PTSD), a condition marked by intrusive flashbacks, nightmares or severe depression as a result of experiences suffered during war, is not seen as such a pervasive problem for Vietnamese refugees as it is in the Cambodian and Laotian communities. Only 5 percent of the Vietnamese population in California exhibit symptoms of PTSD, compared to 16 percent of the Cambodians and 11.5 percent of Laotians, according to the 1987 ACMH study.

"For PTSD you need a clearly-identified stressor — an event," Cohon said. "For the Vietnamese you have an accumulation of events."

Nguyen Nguyen, a consultant to the state Senate Committee on Refugee Resettlement, said it is difficult to determine the role of war trauma in Vietnamese emotional problems but acknowledged that stress and isolation in a new country may cause those symptoms to surface.

The fundamental issue among Vietnamese refugees, said Nguyen Nguyen, is the loss of their country. The idea that the United States and Vietnam may one day reconcile leads some refugees to "very radical action," as in the assassinations of Vietnamese leaders advocating diplomatic relations between the U.S. and Vietnam.

Vietnamese mental health advocates suggest that the most effective services would be those that help immigrants help themselves.

"By understanding and learning from other people's experiences," said Nguyen Nguyen, "they can go down to the root of their (own) problem."

Liem Nguyen, on the other hand, cautions against spending too much time with others who have similar problems. An environment in which everyone is reliving the pain of the past could make recovery more difficult, he believes. He suggests Vietnamese refugees and immigrants try to get out more and become active in the new aspects of life in America.

Additionally, he cautions against frantically chasing after financial success, citing the example of some Vietnamese families who sacrifice everything to meet the monthly payments on a $300,000 house.

Nguyen Nguyen suggests people also take control of their lives on a broader level through political involvement. Many Vietnamese believe they will one day reclaim their homeland and forsake involvement in their "temporary" home. Instead, Nguyen thinks they should become involved with their own lives right now.

People should understand, he said, "that they can do things — economically, socially and politically — that can change their own lives."

PURE DRINKING WATER FOR YOUR FAMILY
MULTI-PURE WATER PURIFIERS
Pure water at your tap
MULTI-PURE ™
Pure Water for Better Health · Since 1970
Distributed by . June Tran Vanh
207 Powell St., Suite 300
San Francisco, CA • 788-6820

Aprils NAIL SALON
▮ French Manicure
▮ Sculptured Nails
▮ Tips with Linen or Acrylic
20% OFF
126 Post St., Suite 203
(near Kearny St.)
San Francisco, CA 94108
April Tran
Tel: 391-5770

Lao Looking for Counseling Face Meager Resources

by Dennis Conkin

With only one Lao mental health worker in the Community Mental Health Service system, the estimated 5,000 Laotian refugees living in San Francisco lack access to counselors intimately familiar with their culture and their needs.

"I have more than 60 people on a waiting list and the mental health problems in the Lao community are multiplying," said Khamtorn Soyvira, a mental health worker at the Tenderloin Outpatient Clinic at 251 Hyde Street.

Kao Chiem Saechao says members of the Mien hill tribe have a harder time adapting to Western culture than other Laotian refugees.

According to Soyvira, the lack of language and job skills, unemployment, and crowded living conditions are everyday realities for the Lao community, and contribute to their mental health problems.

"Many of these problems come up in families and people end up experiencing sadness and depression," Soyvira said.

According to a 1987 study by Asian Community Mental Health Services, 41 percent of Laotian refugees in California are in severe need of mental health services and 11.5 percent are suffering from Post Traumatic Stress Disorder. Members of the Hmong hill tribe from Laos experience the most depression of all Southeast Asian refugees, the same study showed.

Soyvira adds that the kinds of mental health problems affecting Laotians vary with their age. "Lao children have really adapted to society, and that can cause problems between parent and child," he said. Laotians who are between 20 and 40 years old are also "at a very difficult age," Soyvira said. "Many are without family and have no job or language skills."

Laotian elders have a particularly hard time adjusting to American life, Soyvira believes. "Many are from rural areas. They've suffered the major loss of their homeland and there are cultural and language differences," he said. "They lack an (understanding) of Western society and have a hard time coping."

Soyvira finds that Laotian refugees often seek help for minor physical problems — such as stomach aches — when they are actually suffering from depression.

The stress of acclimating to a new country is expressed in troubling family dynamics. "After the family settles down the women start to accept the idea of equality between men and women," said Laotian community leader Bounchanh Thepkaysone. "The men misunderstand and say the woman is forgetting the customs from the old country. This can cause arguments and violence in the family, leading to separations and divorce."

Kao Chiem Saechao, a health worker at St. Anthony clinic, is a member of the Mien hill tribe of Laos. Lao-Mien have very special problems adapting to Western culture, he said, because they have no written language, and learning to speak and write English is very difficult.

"They haven't ever been educated," said Saechao. "Many are just learning how to hold pens and pencils. If they don't speak the language, they don't have jobs and they become depressed."

Thepkaysone said that many Lao refugees are reluctant to see mental health counselors. Before they came to this country, he explained, many Laotians would seek out the advice or spiritual intervention of the local Buddhist monk or village elder for personal or family problems.

> ***"The monks talk to me and I feel better, but when I leave the temple, the voices just get worse again."***

Shortly after Onsee, a 32-year-old Laotian man, arrived in this country six years ago, he began hearing voices and having flashbacks about his wartime experiences.

"I got arrested and put in jail in Houston, Texas," he said. "I heard a voice in my head that talked about the politics in Laos. I had been arrested by the Communists before I left Laos. It all came back to me in the American jail. The voices are still there. I feel bad nearly every day and I drink to make myself feel good."

Onsee, who hasn't held a steady job since he arrived in the United States, often turns to Buddhist temples for help. "The monks talk to me and I feel better, but when I leave the temple to go live a normal life, the voices just get worse again," he said. "Sometimes, I just want to die. I don't know where to go from here."

Chanthanom Ounkeo, a social worker for Homebase Headstart, said that many Laotians continue to be haunted by memories of the Vietnam War, and suffer from Post Traumatic Stress Disorder — as well as culture shock.

"Here in the United States there are people fighting on the road and drinking in the street," Ounkeo said. "We were prepared with books in the refugee camp. They showed pictures and talked about homelessness, and told us that some people in the United States were poorer than us. But nothing can really prepare you. They are shocked when they come here."

Ounkeo believed that the mental health difficulties Lao refugees experience are exacerbated by their financial plight. "There are family problems, fighting, and arguments. When they run out of money, it creates violence," she said.

Ounkeo said that the generation gap also strains family relations. "Parents don't know how to set limits — and children make trouble. They know how to set limits in the Lao way, but the teenagers grow up here and learn the American way," Ounkeo said. "When they punish the kids, the kids may get mad and call the police."

Soyvira said that there needs to be more outreach and services for the Lao community. "I can't do it alone," he said. "We need more mental health workers. The mental health problems are growing larger."

Tina Yee, director of refugee mental health services for the San Francisco Health Department, agreed. "There's a great need within the Southeast Asian communities for services specialized to their cultural needs," she said. But Yee pointed out that a job opening for a Laotian mental health worker has remained unfilled for more than eight months. "The problem is also finding people willing to become mental health workers," she said.

Mental Health and Support Services for S.E. Asians

NAGARA DHAMMA CAMBODIAN TEMPLE
1305 48th Ave., S.F. 94122
665-7566

LAO RATTANARAM BUDDHIST TEMPLE
1745 12th St., Oakland 94607

TU QUANG VIETNAMESE BUDDHIST TEMPLE
243 Duboce, S.F. 94117

FOUR FACES BUDDHIST TEMPLE
472 Ellis, S.F. 94102
567-1081

SOUTHEAST ASIAN MENTAL HEALTH SERVICES
3632 Balboa, S.F. 94121
668-5911
AGE GROUP: School children, adolescents, adults
SERVICES: Family, individual, group and couple counseling, medication visits, home visits, psychological evaluation, consultation/education and information
HOURS: Mon.-Fri., 9 a.m.-5 p.m.
FEES: Sliding scale
LANGUAGES: Cambodian, Cantonese, Vietnamese

CHINATOWN/NORTH BEACH CLINICAL SERVICES
1548 Stockton, S.F. 94133
398-0981; 398-2266
AGE GROUP: Adolescents, adults
SERVICES: Psychiatric evaluation, psychotherapy, medication, outreach, consultation/education and information, acupuncture (for adults), parent activities
HOURS: Mon.-Fri., 8:30 a.m.- 5 p.m.
FEES: Sliding scale, Medi-Cal
LANGUAGES: Cambodian, Chinese dialects, English, Vietnamese

CHINATOWN YOUTH CENTER
1693 Polk, S.F. 94109
775-2636
AGE GROUP: Youth ages 12-21, families
SERVICES: Employment services, counseling, drug treatment programs
HOURS: Mon.-Fri., 9 a.m.-5:30 p.m.
FEES: Free
LANGUAGES: Cantonese, Mandarin

HOMEBASE HEADSTART
220 Golden Gate, S.F. 94102
567-5412
AGE GROUP: Families with children ages 3-5
SERVICES: Preschool program provides home visits for one-to-one counseling in education, health, nutrition, and mental and physical health needs; referrals to other mental health services
HOURS: Two home visits (an hour and a half each) twice a week; monthly socialization meetings with other children and parents
FEES: Must meet low-income guidelines
LANGUAGES: Cambodian, Laotian, Vietnamese, Cantonese

TENDERLOIN FAMILY PROGRAM
875 O'Farrell, S.F. 94101
885-0555
AGE GROUP: Children (6-12 years old)
SERVICES: Psychiatric evaluation, psychotherapy, outreach, consultation/education and information, family counseling, individual and group counseling
HOURS: Mon.-Fri., 9 a.m.-5 p.m.; evenings by appointment
FEES: Sliding scale, Medi-Cal, private insurance
LANGUAGES: Cantonese, English, Vietnamese

TENDERLOIN OUTPATIENT CLINIC
251 Hyde, S.F. 94102
673-5700
AGE GROUP: No age limit for Laotians
SERVICES: Laotian clinician
HOURS: Mon.-Fri., 9 a.m.-5 p.m.
LANGUAGES: Laotian

TENDERLOIN SELF HELP CENTER
191 Golden Gate S.F., 94102
554-0518
AGE GROUP: Children, youth, adults
SERVICES: Counseling and advocacy; Cambodian support group Thursdays from 1 p.m. to 3 p.m.; benefits advocacy; provides space for community meetings/special events
HOURS: Mon.-Fri., 7a.m.-11 p.m.; Sat. and Sun., 9 a.m.-5 p.m.
FEES: Free
LANGUAGES: Cambodian

S.F. GENERAL HOSPITAL MEDICAL CENTER
1001 Potrero, S.F. 94110
821-5065
AGE GROUP: Adults
SERVICES: Brief, intensive inpatient treatment, evaluation, testing, crisis intervention, referrals
HOURS: 24 hours
FEES: Depends on medical coverage
LANGUAGES: Cantonese, English, Vietnamese, Cambodian, Laotian

VIETNAMESE YOUTH DEVELOPMENT CENTER
330 Ellis, S.F. 94102
771-2600
AGE GROUP: Youth, ages 14-21; parents
SERVICES: Individual and family counseling for family conflict, culture/generation gap, peer pressure; academic tutoring, substance abuse prevention
HOURS: 9 a.m.-5 p.m.
FEES: Free
LANGUAGES: Vietnamese, Cambodian, some Chinese dialects

War Weary

The Nightmare Cambodian Refugees Can't Leave Behind

by Julie Scheff

When an argument between two Asian men over an Eddy Street parking space became heated, one of the drivers, a Vietnamese refugee, threatened violence.

"Go ahead," said the other man. "I'm Cambodian. I've died already."

For many Cambodians, who survived mass executions, forced labor, and starvation under the reign of the Khmer Rouge in their country, there is, indeed, little left to lose. Although the Khmer Rouge regime, which claimed more than a million lives, ended a decade ago, many Cambodian refugees now living in America are plagued by painful memories.

Mental health experts warn that emotional distress among the refugees has reached near-epidemic proportions. To ease the suffering from the memories that haunt them, some refugees are turning to alcohol. Others lash out at their spouses or children or escape their stress through compulsive gambling.

Many Cambodian refugees suffer from Post Traumatic Stress Disorder (PTSD), a condition therapists first recognized among U.S. veterans of the Vietnam War in the 1970s. The Cambodian refugees are plagued with such classic PTSD symptoms as flashbacks, severe depression, psychic numbness, nightmares, and sleep disturbances.

Fifty-year-old Samath Ros (not his real name) wakes screaming almost every night. In his nightmares, soldiers are following him, leaving a path of bloodshed and death. Sometimes he hallucinates that his wife is one of the pursuing enemy. For Ros, like many of the estimated 5,000 to 8,000 Cambodians living in San Francisco, the burden of their traumatic pasts makes adjusting to life in America especially difficult.

These symptoms are widespread: 16 percent of all Cambodian refugees in California suffer from PTSD, and 61 percent of Cambodians in San Francisco are in severe need of mental health services, according to a 1987 study by Asian Community Mental Health Services in Oakland. More than one in five Cambodian women resettled in California had experienced the death of their husbands, the same study showed, and two-thirds of all adults had experienced the sudden loss of loved ones.

"Nearly every member of the Cambodian community has seen a relative killed or tortured," said Silen Nhok, a Cambodian outreach worker with the International Institute of San Francisco.

Prevention Not a Priority

Despite the high rates of mental illness resulting from war trauma, Cambodian refugees are often overlooked in the traditional mental health system because of the community's special needs. There are only two Cambodian mental health workers in the city. At Chinatown/North Beach Clinical Services, Cambodian mental health worker Tan Chhieng carries a case load of 50 clients. But Chhieng has a waiting list of two to six weeks, indicating that many more are in need of help. At Richmond Maxi-Center, Vathany Nguon carries a caseload of around 30, with a waiting list of three months.

When patients are released from San Francisco General Hospital, sometimes psychologist Evelyn Lee has nowhere to send them. "They cannot talk to anyone in their own language," she said.

Although Reiko True, the director of San Francisco Community Mental Health Services calls the Cambodian community "high risk," she does not anticipate creating additional programs. Her department, in fact, is undergoing city budget cuts that she calls "devastating." Moreover, federal funds that support the city's only prevention-oriented mental health branch — the Consultation, Education, and Information Department — are threatened with future cuts, said director Bertie Mo.

Photo: Phil Head

Holbrook Teter with Cambodian clients at the Tenderloin Self Help Center.

"The federal government doesn't put a high priority on prevention," said True. "We get punished if we do provide too much prevention."

Without special help, the Cambodian refugees could become a permanent underclass, some mental health workers worry. Bertie Mo warns that alcoholism, spousal abuse, and teen dropout rates could escalate and that more Cambodians might have to be committed to mental hospitals because their early needs are neglected. But Mo and others working with Cambodian refugees are also optimistic that the strength of family and community ties will avert that scenario.

Village Life Transplanted to the Inner City

In Cambodia, life centered around the family and the village. Most Cambodians who fled their homeland are from rural villages, where many farmed or fished for a living. The transition to urban life in America has been difficult. Many Cambodians no longer have meaningful work or are unable to get jobs because of language difficulties and the emotional trauma that shadows them even after they've lived in the United States almost ten years.

In this country, traditional Cambodian roles in the family are challenged. When women go to work, many men accustomed to being head of the household become threatened, said Sitha Sum, Cambodian outreach worker at the Tenderloin Self Help Center. When they cannot find work, many men feel useless, he added.

At school, the refugee's children become Americanized, further tearing apart the families that tend to cling to traditional Cambodian ways. As their children learn English, the parents become dependent on them for a link to the new culture, undermining the authority parents had in Cambodia.

"When they (the parents) can't advise a child, they get depressed," said Sum. "In America, parents are afraid if they discipline their children that they'll be arrested for child abuse." In Cambodia it was acceptable to use physical discipline, he said.

Other traditions have been misunderstood here. Sometimes parents use a folk healing technique for colds and headaches called coining, which consists of rubbing a coin against the neck or back. Sometimes the red marks left by coining have been interpreted as a sign of child abuse by social workers, teachers, and others.

Adjusting to life in a society that at times appears hostile to their traditional ways only deepens the refugees' emotional pain.

Culturally Sensitive Treatment

To help adjust to cultural differences and to cope with the emotional scars of war, some refugees attend an innovative meeting at the Tenderloin Self Help Center, led by Holbrook Teter, a psychiatric social worker and coordinator of the San Francisco-based Coalition to Aid Refugee Survivors of War and Torture.

"The goal of torture and state terrorism is to shut people up, keep them passive, isolated, non-participatory," he noted at a recent meeting.

Their experiences have made many Cambodians alienated and withdrawn even from their own community, Teter said. With the assistance of the city's Department of Consultation, Education and Information (CEID) and the International Institute, Teter has organized a support group for Cambodian refugees at the Tenderloin Self Help Center.

Through treatment, he hopes to help rebuild a sense of community so that Cambodian people can start to trust each other again. "The healing process requires participation," he said. "It helps to remember and not to avoid."

CEID, in conjunction with counselors and mental health workers, is working with teenagers to try to reduce an alarmingly high dropout rate among Cambodian high school students. The San Francisco Unified School District does not keep statistics on how many Cambodian teenagers are quitting school, but one school official said, "It's probably too frightening for us to compile."

Youth who drop out complain that they are the smallest students and the most picked on of the ethnic groups, said the International Institute's Silen Nhok.

Randy Im, 17, said he dropped out because there was too much violence. "One guy brought a knife to school," he said. Even though he had difficulty learning English, he didn't seek assistance because he felt he should be able to learn on his own. "I don't need help," he said, looking at the floor. "I want to do it by myself."

In Cambodia, many of these youths were not allowed to attend school under the Khmer Rouge. Now they lag behind academically. Some have trouble concentrating or appear "spaced out" in class because of intrusive war-related memories. To make matters worse, many parents can't help their children with their studies nor do they understand the value of education, said outreach worker Sam Ath Eat.

"Most of the parents don't even know the name of their child's school," said Teter.

Rebuilding Trust

If the refugees who are slipping through cracks in the mental health system are to receive help, there must be changes in how services are offered, according to Teter, Sum, and Nhok. To begin with, there is a critical need for more Cambodian paraprofessionals, they say. Services must be sensitive to cultural differences and help rebuild the sense of trust in the individual and society that was shattered by the brutal tactics of the Khmer Rouge.

Teter assists his clients in overcoming feelings of passivity and powerlessness by establishing concrete, practical goals, such as getting his clients together to write letters to Congress about immigration policy, or working to create a Buddhist temple in San Francisco.

Conventional Western mental health services, such as private office visits and medication, may be inappropriate for Cambodians, Teter asserted. "They don't need to be labeled and diagnosed," he said.

Paul Freeman, a psychologist at Chinatown/North Beach Clinical Services, agreed with Teter that Cambodians are well served through self-help groups. He added, though, that medication helps to stabilize those who have psychotic outbursts, and calms people enough so that they can function.

"We've helped a number of them come through an acute episode of depression or psychosis," said Freeman.

For most Cambodian refugees, the concept of mental health services is threatening and alien. "There was only one mental hospital in Cambodia," said Eat. "In that hospital they put the really crazy ones — not just the depressed."

In Cambodia, emotional problems were sometimes intérpreted as a spiritual problem for which one should seek out a Buddhist monk or a healer for consultation.

"This population doesn't recognize (mental) problems," said Cambodian counselor Nguon. "They don't know there are services or where to hook up." Most of her clients come to her complaining of physical ailments, not emotional problems.

One patient, Touch Yor, went to a doctor to find out why he had severe neck and back pain. After conducting a medical exam, the doctor found no organic reason for the pain.

In Cambodia, when Yor was in a forced labor camp under the Khmer Rouge, he had fallen off a dam and hurt his neck.

"I think he's taking all his experiences into his neck and back," said Teter.

Others simply are numb to their past. It takes another tragedy to reawaken their feelings. When a deranged gunman entered a Stockton school yard on January 17, 1989, killing five Southeast Asian children, members of the Cambodian community were once again reminded of their devastating past. A few days after the Stockton massacre, nearly a dozen refugees gathered at the Tenderloin Self Help Center to express their concerns. One man stood up in front of the group, and spoke about the need for more security on school playgrounds. They discussed increased security, fortressed playgrounds, a full-time security guard.

"We have to teach our children how to dodge bullets," said Sam Ath Eat.

Teter observed the group's meeting and listened to their concerns. "What is especially sad is that Cambodian people

continued next page

Public Health Care May Get Budget Knife

by Melanie Haiken

Doctors, clinic directors, public health advocates and low-income patients are pleading with the city not to cut up to $11 million from the public health budget, cuts they say will drastically lower the quality and availability of health care for the city's poor.

"The Mayor is balancing the budget on the backs of the city's poor," charged Ellen Shaffer, director of the Community Health Coalition. "It is poor people and people of color who will suffer, because that's who are using those services."

San Francisco now has 170,000 residents without any health insurance, according to Shaffer.

"They shouldn't be making these cuts. They should be coming up with revenue to pay for health care instead," Shaffer said. "I believe people are willing to pay taxes or fees for this care, because it affects the quality of life for everyone in the city when more and more people are out on the streets."

Peter Lurie, a doctor at San Francisco General Hospital, argues that the quality of services suffered a serious decline over the past year, even though the budget was not cut, but was frozen at the previous year's level. The drastic cuts recommended for next year could lead to "devastating effects," Lurie said.

In a report prepared for the Community Health Coalition, Lurie noted that residents of the poorer ZIP code areas of the city, such as the Tenderloin, South of Market, and the Mission district, make up 65 percent of the outpatients served by the public health clinics. And while only 13 percent of San Franciscans are black and 45 percent are minorities, San Francisco General Hospital's patient profile, as recorded in emergency room registrations, is 32 percent black and 69 percent minority in total.

Lurie is especially concerned about the decline in the number of patients being seen at General Hospital and the outpatient clinics over the past year.

"The data state that fewer people are getting care, but it is highly unlikely that fewer people are needing care," Lurie said. In fact, he said, with rising numbers of homeless, refugees, AIDS patients and those with no health insurance, all signs indicate that the number of San Francisco residents in need of public health care will continue to grow steadily.

Public health advocates are particularly concerned about the increasingly long waiting periods required for many types of health care.

"A pregnant woman who comes in late for prenatal care may have already had her baby by the time she gets an appointment," said Lurie. "That baby, born without prenatal care, could cost the city much more in the long run."

"People will be coming in at a later stage of disease, and will have to go to the emergency room when they should have gone to an outpatient clinic," said Lurie. "Or maybe they will just go straight to the morgue."

Longer waits for appointments and reduced clinic services may seem to cut costs now, but will result in much higher costs farther down the line, public health advocates argue.

The proposed public health budget cuts were requested by Mayor Agnos in response to the city's $57 million deficit. The Mayor is scheduled to make a final decision on the health budget by the end of this month.

"It is very difficult to make any proposals that do not affect client services," said Beverly Hayon, director of public information for the city's public health department. "We had to ask ourselves if these services weren't available, would the client be able to find them elsewhere? In most cases, the answer is 'yes'."

But Hayon admitted the need for public health care is growing, and that state and federal funds for public health may also shrink this year. "The question is, how do you cut services without resulting in more expensive services being necessary later on?"

continued on page 14.

Cambodian Newcomers Now Battle Their Memories

by Julie Scheff with Sophath Pak

At a Buddhist temple's elaborate altar, adorned with red candles and burning incense, Chea Sum, 39, gives an offering of ginger chicken and fried fish to the monk. These were his wife's favorite foods.

Sum's wife died of starvation in Cambodia. Now in America, Sum goes to the temple after he has visions of her as an apparition. In his mind, she comes to him and stands before him, saying nothing. He does not understand the reason for her visits. Perhaps she has come to check on her family now living in San Francisco, a world away from their home in Cambodia. Not knowing for certain, Sum cooks her food to appease her spirit.

For Chea Sum (not his real name), these unsettling visions of his wife are but one emotional remnant of the trauma of living under the brutal Khmer Rouge regime.

Chea Sum lived in Cambodia until the end of the Khmer Rouge reign and witnessed many atrocities. As he tells his story, Sum averts his dark eyes, looking off into the distance. He seldom glances even at the Cambodian interpreter.

A slight man, Sum hunches forward in his chair as he recounts his painful past. Waves of raven hair frame his dark-circled eyes and broad features. Wearing an army-green flight jacket, beige polyester pants, and high-top sneakers, he appears to have taken on the trappings of American culture.

Yet much of life in the United States continues to elude him, as it does other Cambodians. After nine years of living in this country, he knows only a smattering of English words: "Thank you," "Good-bye," "May I have a cigarette?"

Serious emotional and physical wounds make it an awesome task for Sum and other refugees to find jobs, learn English, and otherwise adapt to life in America.

"Over here is peace and freedom. That is not good enough because I have no job," says Sum in a near whisper.

In Cambodia, Sum worked in a sugar factory, but now, he says, he does "nothing." He and his second wife and six children live in a cramped one-room Tenderloin apartment, surviving on slim welfare benefits.

Using his index finger, Sum draws a line along his skull as he describes stepping on a land mine when he was a soldier fighting the Khmer Rouge. The explosion damaged his head, the vision in one eye, and his right arm. "I can't pick up anything heavy," he says as he vainly trys to lift the table where he is sitting.

Sum explains that memories and hallucinations of the war intrude on his concentration, making critical tasks such as learning English unbearably frustrating. He feels so discouraged that he no longer tries to learn. Often it is memories of how his wife died that so distract him.

The Cambodian community in San Francisco has worked hard to transplant their Buddhist culture, so important for emotional well-being, to this country.

Photo: Andrew Ritchie

Under the Khmer Rouge, Sum was punished with meager food rations for belonging to the opposition army. When Sum and his wife were allotted only a few handfuls of rice a day, his wife died of starvation. Sum nearly died as well. He was malnourished and became ill on the vines and leaves he furtively scavenged.

Now, free from the Khmer Rouge's guns and torture, it is painful memory that imprisons him. He dreams about starving and how he was forced to work when he was sick. Sometimes he and other refugees say they see images on the wall like projected snapshots: soldiers brutally shooting people with rifles. Sum hasn't seen his parents and relatives in the 10 years since he fled through the Cambodian jungles toward the border of Thailand. He worries obsessively: are they dead or alive?

Recently Sum was released from jail, having served 20 days for drunk driving. It was his third time in jail for the offense. His second wife also accused him of beating her, which he denies. The charges were dropped after Sum's daughter testified on his behalf. Sum does not understand the accusations or arrests. Nothing like this ever happened to him in Cambodia, he says.

Part of the problem is that he does not know U.S. laws. "In Cambodia, if you steal a cow or a buffalo, they put you in jail," he says. "They don't put you in jail for fighting with your family."

But after his third stint in the local jail for drunk driving, Sum tells a group of Cambodian refugees gathered at the Tenderloin Self Help Center that he is beginning to understand. The normally solemn group breaks into laughter.

Smiling tensely, Sum recalls the jail rules. "If you throw something, like a piece of paper or a cigarette butt, they'll make you get down on the floor and pick it up with your mouth," he says, evoking nervous laughter.

Sum's grin widens as he boasts of his prison feats. "I can ask for a cigarette in seven different languages: French, Vietnamese, Chinese, Laotian, English, Spanish and Cambodian." The testimony brings a smile even from an older woman who usually sits impassively, her hands locked together on her lap and her eyes seemingly vacant.

The Cambodian self-help group is composed mostly of older men, some in felt hats, and middle-aged women wearing jackets zippered up to their throats and plastic thongs on their bare feet. Huddled in straight-backed chairs, they seem to enjoy the exhilaration with which Sum tells his stories. Sum's brushes with the law and his animated speech are a dramatic contrast with the timid and apprehensive nature of the other refugees who gather once a week for the meeting.

Sum's voice rises above the lively chatter of the group as he tells everyone what he thinks the role of the new Buddhist temple should be. "It should help teach you about the proper way to behave – not to drink or hurt anyone," he says, causing the group to erupt in laughter.

Although his comments seem ironic in light of his behavior, Sum is serious. The traditions of the temple and Buddhism are the key to maintaining a link to the past and to life in Cambodia before the scourge of the Khmer Rouge. The temple provides some constancy and familiarity in a new culture, which at times seems both strange and hostile.

Asked what his plans for the future are, Sum says he just wants his 17-year-old son to go back to school. His son, who also suffers from war trauma, has dropped out of high school, joining the ranks of many other Cambodian teenagers who find U.S. schools too alien. Now Sum says he worries. He wonders whether his son will one day push drugs on a corner of Turk Street. Sum does not say if he worries about himself, but he frequently mentions missing Cambodia.

"My life is here, but my soul is back home," he says.

War Weary

continued from page 12.

escaped and thought this would never happen here," he said.

Teter believes that talking about the Stockton tragedy and their experiences under the Khmer Rouge regime is part of the healing process.

Teter is optimistic after seeing how the community responded to the Stockton shooting. Rather than sinking into fear or despair, they made plans to write to the school board to express their concerns, and took collective action by donating money to the Stockton families. Participating in community activities and taking risks, Teter said, are part of undoing the terrible passivity and hopelessness engendered by the Khmer Rouge's tactics.

"You can't undo these devastating experiences," said Teter, "but you can change your perception and the meaning of those events and the impact of those events on your life."

Return to Vietnam

continued from page 1.

ture to follow up on 750 other cases submitted by the delegation on behalf of Vietnamese-American families in California.

The delegation was able to interview Phan Nhat Nam, the most prominent former political prisoner in Vietnam, who was released in February 1988 after 14 years in prison.

The Vietnamese Foreign Ministry agreed to allow political prisoners to write to and receive letters from their families.

The Vietnamese government agreed to meet the deadline for processing Amerasians, as established by the U.S. Homecoming Act, and to set up a processing center in Ho Chi Minh City to facilitate their emigration.

Before leaving for Vietnam, trip members held a series of meetings in Vietnamese communities throughout California to address controversy raised by the trip.

"Problems surfaced before we left because of the anti-communist stance within the Vietnamese community here. They felt strongly against us talking with the Communist government," Nguyen said. "There were concerns expressed that we were 'compromisers.' Some of us were threatened physically and one member of the delegation pulled out.

"But you cannot let yourself be influenced by those factors," Nguyen continued, firmly denying that trip members compromised anything by going to Vietnam. "We are not diplomats. Basically we were concerned Vietnamese on a fact-finding mission. We were in no position to negotiate with the other side — we had nothing to offer. We were there to test their commitment on several humanitarian issues."

In the end, most of the Vietnamese-Americans with whom delegation members met in California supported the trip's humanitarian goals, especially family reunification, Nguyen added.

Once enroute, Nguyen said the delegation feared for the trip's success because they did know until they were in Bangkok whether the Vietnamese government had even approved entrance visas for the Vietnamese-American trip members.

"The relationship between the delegation and the Vietnamese government was tense," said Nguyen. "We were prepared for the worst. We were prepared to leave the country if our movement was too restricted or we were prevented from accomplishing our objectives." On the whole, he said, the group was "surprised" by the cordial treatment they received.

Nguyen believes that before normalization of diplomatic relations between Vietnam and the United States can occur, certain outstanding issues must be resolved: the release of political prisoners, the observation of basic human rights in Vietnam, and the resolution of issues concerning American POWs and MIAs. Vietnam has taken some positive steps toward normalization by releasing some political prisoners and the remains of some MIAs, and by cooperating on processing Amerasians, Nguyen said, "but it's still not enough."

Nguyen, who had never visited Hanoi before, found it to be a "beautiful, serene" city, and described the people as "charming and simple — very genuine in a certain way." However, he was struck by the poverty there. "It never changed in the last 35 years — the people are functioning at a basic level," he said. "You still see the buffalo, and the people using rudimentary tools."

High unemployment and forced early retirement have caused scores of people 50 to 65 years of age to work as street vendors or sidewalk bicycle repairmen. In both Hanoi and Ho Chi Minh City (formerly Saigon), Nguyen observed many street beggars. But in contrast to Hanoi, Nguyen found the shops of Ho Chi Minh City filled abundantly with meat, vegetables, other foods, and Western-made merchandise.

While the country overall is now one of the poorest in the world, with a per capita income equivalent to U.S. $7-$8 a month, Nguyen saw no evidence of the famine or food shortages that were widely publicized last year. And despite their poverty, he said, people are able to get by by supplementing their income through the black market or private enterprise.

On the whole, Nguyen felt the mission was successful and beneficial to the Vietnamese community in the United States by opening the channels of communication in regard to humanitarian concerns.

The United States and Vietnam are closer than they have been in years to arriving at agreement on several key issues, Nguyen said. "The choice (for Vietnamese-Americans) is whether to participate in the process and have some impact, or be left out— just like the Paris Treaty of 1972," he said. "That's a tough question for the community here to face."

Public Health Budget Cuts

continued from page 13.

Richard Sanchez, vice president of the Health Commission, which was responsible for analyzing and deciding where the cuts should come from, said inefficient patient screening and mismanagement of the billing process at San Francisco General were the targets of the $5 million cut from the hospital's budget.

"We thought that if there was any fat, it was at San Francisco General. We see an awful lot of people who can pay, but are never made to pay," he said. "The hospital loses up to $50,000 a month in this manner, and that is a conservative estimate."

"Sixty-five percent of the patients are on Medicare or Medical, or are eligible," Sanchez added. "We should be able to collect much more than we do."

Invest now to secure your future

San Francisco Finishing School for Domestics

Professional training for domestics

One week course, three hours per day
Monday -- Friday, 1 p.m. - 4 p.m.

Evening classes by appointment

45 Liberty Street
San Francisco, CA 94110
641-4009

Hãy đầu tư hiện giờ để giữ vững tương lai bạn

PAWNBROKERS

Collateral Loans on 6th Street

Need Cash? Quick Money?

Wide Selection of Unredeemed Merchandise at Bargain Prices

* Rays Loan
* Metropolitan Loan
* San Francisco Loan
* Reliable Loan
* Midtown Loan
* Pacific Loan

Cần tiền khẩn cấp

Nhiều chọn lựa về đồ không chuộc lại

Hàng hóa với giá thỏa-thuận

តើលោកអ្នកត្រូវការលុយ, ត្រូវការប្រាក់ភ្លាមៗឬទេ?

ហាងកុងស៊ីយើងមានរបស់របរគ្រប់មុខដែលគេប្រចាំដាច់នឹង

មានដាក់លក់ជូនដោយគិតតម្លៃថោកៗ ដូចជា៖

គ្រឿងអលង្ការ

*ពេជ្រ *ជញ្ជូន *នាឡិការ

*ម៉ាស៊ីនវីស៊ីអរ៍ *ទូរទស្សន៍ *ម៉ាស៊ីនថត

*កាំភ្លើង *គ្រឿងជួសជុល និងប្រដាប់ប្រដាផ្សេងៗ

Estate Jewelry

Diamonds • Watches • Rings
VCR's • TV's • Stereos • Cameras
Guns • Tools and the unusual

Tài-Sản nữ-trang

*Hột xoàn * Đồng hồ * Nhẫn*
*VCR's * TV's * Stereos * Máy chụp hình*
*Súng * Dụng cụ * Và nhiều loại khác*

8 Stores to Choose from Between Mission & Market Street

Monday thru Friday: 9 - 5 p.m.
Saturday: 9 - 4:45 p.m.

20% OFF ALL MERCHANDISE WITH THIS AD

Co-op Dreams Fading At the Aarti Hotel

Photo: Lance Woodruff

From left, Aarti Hotel residents Henry Brady, Walter Culpepper, and Darwin Dias – in one of the hotel's community rooms.

continued from page 1

Carol Foerster announced TNDC's decision not to renew the renters' agreement contract, which expired December 31, 1988.

"It is the intention of TNDC to honor its commitment to clean, safe, and affordable housing at the Aarti," Foerster wrote. "If you think that it is acceptable to live in filth, not pay your rent, and use your home for illegal activities and violence, then I now invite you to relocate prior to your eviction."

Foerster also informed tenants that guests must be accompanied at all times by a resident and that overnight guests are allowable only with prior written consent of the owner.

"The tenants didn't ask to extend the contract," Foerster told the *Times*. "That lack of follow-through is typical of the Aarti residents."

Dust in the Hallways

TNDC, which owns six residential hotels in the Tenderloin, was created to provide low-income housing and tenant empowerment. While some residents and TNDC officials claim the tenants were disorganized and incapable of running their own building, others blame a lack of commitment on the part of TNDC for the failure to enact full tenant empowerment.

"Responsibility was like dust in the hallways: everywhere, and no one was willing to pick it up," said Aarti tenant Julia Lenfest. During the last few years, tenant committees and the Aarti Board of Directors had become increasingly divided, contributing to the poor building maintenance. Attendance at Aarti board meetings dropped off so severely that the board could rarely achieve a quorum. Meetings were marked by infighting, threats of violence, and hysterical behavior.

"Things were not being managed right at all," said four-year-resident Henry Brady, who twice served as president of the Aarti Board. "There were fights. There were drugs. There were lots of thefts, food stolen from fridges. The place was filthy. Almost nobody was doing their chores. They promised to do them, but they didn't do them. There was no control whatsoever over who came in the door."

The Aarti Membership Committee, a group of three to five tenants who screened and recommended tenant applications for the rooms, was "somewhat less than professional," said resident Jim Herberich, who served briefly as manager of the building and as a member of the Aarti Board of Directors.

"People (on the membership committee) were basically too generous for their own good," Herberich added. "Applicants would come in and say, 'I have a drug problem, let me in, let me in.' Pretty soon it's no better than living in the streets in terms of one's chances for success."

Brady also saw problems with the selection committee: "They would bring in mentally disturbed people or alcoholics because it was a 'cool' thing to do, a Christian thing to do.

"But it's detrimental to trying to run a co-op, trying to run a building," Brady added. "You can't run a business with mentally disturbed people, drug addicts, and punk rock kids on welfare who are just ready to party."

According to Herberich, a tenant turnover rate of 25 percent between April and October 1988 made it impossible for the tenant committees to maintain any continuity in membership, or in the building's maintenance and organization.

A Long, Hard Struggle

The signing of the renters' agreement in June 1986 was the peak of the Aarti's tenant organization, but also signaled the departure of two important Aarti residents. Resident Manager Wade Hudson and Aarti Board Chair Nelson Morales were the main negotiators of the cooperative contract.

"It was a long, hard struggle," said Morales of the negotiations. "By then I was burned out." Morales left the Aarti just after the contract signing. Hudson, who stepped down as manager soon afterward, moved out in April 1988.

Another key player in the Aarti co-op's operations was Richard Allman, hired by TNDC as Co-op Development Director. Allman assisted the residents, who were largely untrained in management or business, in learning how to operate the building.

"He put a hell of a lot of time into teaching basic skills," Herberich said.

However, Allman left the Aarti in September 1987, and TNDC did not hire a replacement for eight months. During that time, the Aarti lost momentum.

"It was an ambiguous signal," former manager and resident Darryl Smith said of TNDC's failure to fill Allman's position right away. "We were left to tread water. (Residents) didn't have the skills. We needed more support than we were getting."

Allman, now the director of the San Francisco Housing and Tenant's Council, agreed that the co-op needed ongoing support that TNDC was not providing. "TNDC has a wonderful mission," Allman added, "but it is difficult for a management company to support tenant empowerment."

By May 1988 TNDC had hired Joan Emerson to replace Allman as the Aarti Co-op Development Director, but she remained on the job only four months.

"When Joan Emerson left, it was the worst possible time," said Lenfest. "We had been losing momentum. That was our last chance to pick it up."

TNDC has not hired a replacement for Emerson but did hire a consulting firm to make recommendations for co-op development at TNDC. The recommendations were completed in January 1989.

"Before we hired a replacement, we wanted to know what we were going to be doing," said John Stern, executive director of TNDC, who defends their efforts regarding the Aarti.

"The Aarti would have meetings and try to get things done and it would take months to take small steps," he said. "You can't do that. You have to be more active, more pro-active."

TNDC has hired a janitorial service to clean up Aarti community spaces that residents once maintained. The company has also brought in a TNDC employee as new manager, instead of hiring one from among the tenants, as it has in the past. The building has had 8 different managers since June, 1986.

Besides crime and organizational problems inside the building, some residents feel TNDC faltered in its commitment to the co-op.

Darwin Dias, who has lived in the Aarti co-op since its inception and who is a member of TNDC's board, said: "TNDC doesn't work as effectively as it might in developing co-ops. They want tenant management mainly as a way to keep people interested in maintaining buildings. We want full tenant empowerment."

Resident Walter Culpepper, 50, believes that TNDC acted in bad faith by letting the mismanagement and deterioration of the Aarti get out of hand, and by stepping in occasionally and indiscriminately in Aarti affairs. The co-op never really stood a good chance of working, Culpepper said, because the ideal "just doesn't apply to the Tenderloin and desperate people."

He also said he believes there hasn't been a true cooperative effort at the Aarti during his year-and-a-half stay. "It's all sort of phony. People are desperate and the rent is cheap. They are not all looking for a co-op."

Julia Lenfest also felt that the only thing that kept the tenants together were the low rents, which average just under $200 per month. "I'm glad to see the changes because I was so frustrated with the way things were going," she added. "It got unruly. But I'm also sad that the co-op didn't succeed in what it wanted to do."

Stern doesn't think the Aarti co-op idea must be completely abandoned. "We'd love to see that building get itself together and take back control," he said. "That would be the dream come true. But at the same time, you need a stable population base. You need people who are willing to take responsibility and act."

Now that the contract has expired and TNDC has reassumed management of the Aarti, Foerster said: "We're in a better position to help the Aarti."

AIDS Testing Blocks Immigrants' Entry

by Elaine Tanzman

By forcing immigrants and refugees to submit to AIDS tests, the United States federal government has created the largest mandatory testing program in the world, according to immigration attorney Ignatius Bau.

Bau, a member of the HIV and Immigration Task Force of the Coalition for Immigrant and Refugee Rights and Services, spoke at a forum on HIV testing held at the San Francisco AIDS Foundation on March 10.

Under fire by panelists was a federal regulation, effective since December 1987, that requires mandatory AIDS testing for immigrants and refugees.

Bau explained to the forum attendees that even if immigrants or refugees test positive for HIV, they may be able to obtain a waiver and still legalize their status.

"It is very important for people to know about the waiver," Bau said. "Many people (have) thought that simply testing positive was the end of the road."

U.S. law bars immigrants from becoming lawful, permanent residents if they are found to have a "dangerous, contagious disease." These illnesses include some venereal diseases and tuberculosis. In July 1987, then-President Ronald Reagan signed legislation declaring that testing positive for AIDS would also be cause to deny permanent, legal residence to immigrants and refugees.

Each year, according to Bau, about 70,000 refugees enter the United States and approximately 600,000 immigrants seek permanent residency.

The U.S. law requiring refugees and immigrants to submit to HIV tests is not intended to apply to visitors to the country. However, Bau indicated that U.S. Customs officials have requested that visitors carrying the drug AZT (for treatment of AIDS) submit to an HIV test, or have asked them if they were HIV positive, before allowing them to enter the country.

"If (the visitors) were HIV positive," said Bau, "they were barred from entering the country."

Several hundred waiver requests throughout the country are currently awaiting decisions by the Immigration and Naturalization Service, said Bau. Lawyers argue for waivers on grounds of inadequate medical care in the home country and preservation of a family's unity.

Bau is presently working on the case of an HIV-positive woman refugee from Zaire whose HIV-negative husband and children are eligible to come to the United States. Bau believes the woman will be granted a waiver of the law to preserve the family's unity.

Bau has also argued for waivers for HIV-positive applicants from Mexico, El Salvador, and Nicaragua because of the inadequate medical services available in those countries.

"An applicant who has health insurance will have a better chance of receiving a waiver," he added.

The INS has granted at least 8 waivers nationwide.

Refugees who wish to enter the United States must be tested for HIV infection, often in the refugee camps themselves. But the results of those tests are often questionable.

Bau urged applicants in this country who test positive for HIV to submit to re-testing at an alternative test site.

The state of California operates several test sites offering free, anonymous tests, one of which is located at the South of Market Health Center, 551 Minna Street, San Francisco, CA 94103, tel. 621-4858.

For more information about naturalization issues call the Coalition for Immigrant and Refugee Rights and Services hotline at 554-2444.

Santiago Bose

Filipino Artists Examines the Dark Side of Immigrant Life

by Melanie Haiken

The sad, tired faces of immigrant Filipino laborers are the haunting thread that ties together the series of mixed media works by artist Santiago Bose recently displayed at the 509 Cultural Center.

Bose, a native of the Philippines, uses an innovative combination of modern and traditional techniques to capture a tragic human drama. In some of his work, he applies dabs of bright paint, pieces of old newspapers and photos, and other found objects to the sides of wooden packing crates.

Titled "The Manong X and Other Tapestries," the series of interrelated works tells the story of a little-known period in California history, in which Filipino men came to this country as manual laborers, lured by dreams of riches and a better life for their families. Bose said the packing crates, which made up the bulk of the exhibit, symbolize the crates the laborers used to pack fruit in. *Manong* is a Tagalog word originally meaning "older brother," which was used for the Filipino men, most of them bachelors, who came alone to California and Hawaii in the 1920s in search of work.

Like many unskilled immigrants, when the Filipinos arrived in California, they found low wages and inhuman living conditions. Many could not save enough of their wages to send money home to their families or pay for their own passage back to the Philippines.

"They were lured here with false promises of the American dream, and all they found was hard, menial labor and discrimination," Bose said. He got the idea for the series of works after reading the autobiography of Carlos Bulosan, *America is in the Heart*, about the author's experiences as a Manong.

"I realized that in order for Filipinos to come to terms with our colonial past, we must not forget this period of struggle," Bose said. "It is these men, now in their old age, who paved the way for the upwardly mobile lifestyles that some Filipinos now enjoy."

The exhibit also included three tapestries, huge works made of strips of cloth and leather and woven into abstract geometric patterns. Tapestry weaving is a traditional art form in the Philippines, and Bose's tapestries have been exhibited in many countries around the world.

In one painting, titled "Hearts and Dimes," a group of immigrant men play pool under a sign that reads "Wanted: 30 men for California. Free motel, 90 cents an hour, time-and-a-half after eight hours." U.S. pennies and dimes glued to the painting serve as the billiard balls in the mens' lonely game.

Bose painted images of Filipino laborers on packing crates - meant to symbolize their menial work - for his show at the 509 Center; this painting is entitled "Stoop Labor."

Bose tries through his art to draw attention to the riches of his own culture, so he invited the traditional Filipino music ensemble Kuhintang Art to perform at the 509 Cultural Center on April 8 in conjunction with his exhibit.

The combined exhibit and musical performance drew a large crowd, and local Filipinos said they were surprised to learn a piece of their own state's history from a visiting artist from their native land.

"It is better than a history lecture, because art is more universal," said Roehl de Leon, a young Filipino. "He can reach a larger audience, especially the younger generation. It's different than just hearing your parents talking about it."

Bose is well-known among the Filipino community in San Francisco and many of those at the exhibit said they had seen his work before.

Artist Santiago Bose at 509 exhibit.

"I saw his tapestries in the Philippines, where he has been responsible for an artistic renaissance," said Pascale Monntadert, who was among the group of locals who arranged for Bose's exhibit at the 509 Center. "His work has a very touching quality," added Monntadert. "He uses traditional techniques to give a contemporary message."

Bose considers himself a political artist, both in his subject matter and in his creative process. "I try to be conscious of the socio-economic context of the art. Most of our (Filipino) artists go to New York to study," he said. "Then when we return home we end up trying to do our art just as we did in America, spending money on expensive Western materials like Grumbacher oils."

Bose described how he gathered recycled leather scraps from a glove factory in the Philippines that manufactures products mainly intended for export to the West, and how he used those scraps to weave one of the most spectacular tapestries in the exhibit.

Bose has his weaving done for him by traditional Filipino weavers who need to work to keep their craft alive. The found objects, such as the packing crates, help keep his costs down.

"Art is so centered in economics, the selling and the packaging. So I try to use appropriate technology," said Bose. "Sometimes it is so expensive to do art, and I don't know if I can sell it. It has been impossible to make money as an artist in my country, especially during the last year of the Marcos regime."

For one work in the exhibit, Bose used paper made of compressed dried grass and burned a design into it with a magnifying glass. Traditional crafts like this type of paper are "more fitting to the economic situation we have now (in the Philippines)," said Bose. "These techniques are labor intensive, but it's good because we have so many unemployed."

Bose was born in 1949 and raised in Baguio, a rural province in the mountains north of Manila. His ancestors were tribal and the province remains undeveloped, he said. Today his family lives in Baguio City, where he grew up, but Bose lives in a small village nearby. He studied art at the University of the Philippines' College of Fine Arts in Quezon City, and at the West 17th Street Print Shop in New York City. In February 1988, Bose served as the production designer for the play "A Song for Manong" produced by the Herbst Theater and Fort Mason Center.

= $ $ $

Recycle your aluminum cans, glass bottles, newspapers, and plastic soda bottles at the new Recycling Truck

Parked on Hyde Street, next to the U.N. Plaza Farmers Market, every Wednesday and Sunday from 8:30 a.m.–1:30 p.m.

The truck operator will pay you for your recyclable bottles, aluminum cans, plastic bottles and newspaper.

Chúng tôi thu mua những lon nhôm, chai, báo cũ, plastic, và chai sô-đa

tại một chiếc xe truck đậu trên đường Hyde, gần U.N. Plaza Farmers Market,

mỗi thứ tư và chủ nhật từ 8:30 AM đến 1:30 PM.

Chủ xe truck sẽ trả tiền cho các bạn.

**San Francisco Community Recyclers
285-0669**

ຮັບຊື້ກະປ໋ອງອາລູມີເນຍ, ຂວດແກ້ວ, ເຈ້ຍໜັງສືພິມແລະຂວດນ້ຳສົ້ມໃສ່ດາ ພລັສຕິກ

ຈະມີຣົດຫຣັກໃຫ້ຮັບຊື້ຂອງທ່ານມາຈອດຢູ່ທີ່ຖນົນຮາຍດ Hyde St. ຕໍ່ໜ້າຕລາດປານເມີສ໌ມາເກັດ, ທຸກໆວັນພຸດ ແລະວັນອາທິດ ຕັ້ງແຕ່ 8:30 ຕອນເຊົ້າເຖິງບ່າຍ 1:30

(ເຈົ້າຂອງຣົດຫຣັກຈະຈ່າຍເງິນຄ່າຊື້ ຂວດແກ້ວ, ຂວດປລັສຕິກ, ກະປ໋ອງ ແລະ ເຈ້ຍໜັງສືພິມ ຂອງທ່ານຢູ່ຊູ່ກັບທັນເລີຍ.

ໂຮງງານຫຼໍ່ເຈ້ຍແລະກະປ໋ອງ
ເມືອງແຊນແຟຣນຊິສໂກ
285-0669

បើអ្នកមានសំបកកំប៉ុងអាលុយមីញ៉ូម, សំបកដប, ក្រដាសកាសែត និងសំបកដបសូដាដែលមានជាតិប្លាស្ទិក អ្នកអាចយកវាទៅលក់បាន គឺមានរថយន្តកាមីញ៉ុងមួយដែលទើបនឹងមកចាំងទីកន្លែងថ្មីនៅលើផ្លូវហៃឌ៍ (Hyde) គឺនៅជិតផ្សារមេឃ យូអិនផ្លាហ្សា (U.N.Plaza) រថយន្តនេះនឹងមកចាំទទួលទិញពីលោកអ្នក នៅរៀងរាល់ថ្ងៃពុធ និងថ្ងៃអាទិត្យ ចាប់ពីម៉ោង ៨:៣០ព្រឹក - ១:៣០ល្ងាច។

អ្នកបើកបររថយន្តកាមីញ៉ុងនោះនឹងជូនប្រាក់អ្នកសម្រាប់ថ្លៃដប, សំបកកំប៉ុង, សំបកដបប្លាស្ទិក និងក្រដាសកាសែត។

សហគមទទួលទិញសំបកដប
សំបកកំប៉ុង នៅសាន់ហ្វ្រាន់ស៊ីស្កូ
២៨៥-០៦៦៩

TL Women Produce Funny, Tearful Series of Plays

by Jennifer Wright

In the Tenderloin Women Writers Workshop production *Sadie's Turn*, the audience witnesses everything from a spoof of *Candid Camera* to a haunting tale of a poor black girl's fight for dignity.

Each piece in the EXITheatre production of *Sadie's Turn* is as distinctive and individual as the fingerprints of the different authors. The selections run from silly fluff to scorching drama. The workshop's writers, who meet regularly to discuss their work and the craft of writing, have very different views of life and very different attitudes toward their art. The first half of *Sadie's Turn* is like a *Carol Burnett Show* rerun – light humor about sex, love, and the eternal pursuit of instant gratification – while the second half of the show is more seriously dramatic and moving.

Elisa DeCarlo's "The Morning After" is a parody of *Candid Camera*, only it is set – of all places – in the bedroom, and depicts the darker side of casual sex. Partners hide things from each other in order to get what they want; they need to drink five Irish coffees to be brave enough to make love; and they are not always careful to protect themselves from pregnancy or disease. Ken Risque, the bottom-pinching host of "The Morning After," is like the Joel Grey character in *Cabaret* – a symbol of our society's falseness.

Although the humor in this piece is a bit of a snore, the warning in the last line achieves a certain eloquence: "Good night and watch out. You never know when you could be on 'The Morning After.'"

"Nick Scrod, Private Eye," also by DeCarlo, pokes fun at those who want to live in a make-believe world, but DeCarlo's characters take that desire to an absurd extreme. The piece shifts points of view from one direction to another at a dizzying pace until members of the audience don't know where they are or which characters to believe, which is the perfect setup for the surprise ending. An experienced comic actress from New York City, DeCarlo clearly understands her medium.

Photo: Phil Head

The characters go at it head-to-head in Elisha DeCarlo's "The Morning After" segment of the Tenderloin Women's Writers Workshop show at EXITheatre, *Sadie's Turn*.

In the final piece of the first half of the show, Alison Blake's "San Diego Date" narrows the drama down to a push-and-pull game between two mismatched characters out on a disastrous date. The dialogue is bland but the situation is fun as the unlikely pair struggles for the "dream" all dates proffer but rarely deliver.

The second half of the performance begins with the evening's title piece, written by Mary Tallmountain and Lauren Lundgren. In "Sadie's Turn," the audience enters the world of Sadie Thompson, prima donna and welfare recipient, pitiful child and wise-woman all rolled up into one person.

Some say of old women that they "used to be beautiful," beauty being a part of youth one can never recapture. But Sadie has us believe beauty isn't simply a smooth face and a taut body; beauty shines through everything a person does. And Dawn Pyne as Sadie is hauntingly beautiful. She is the embodiment of Old World style and femininity, a sharp contrast to the yuppie social worker character called Ms. Cronen. With her many-sided personality, Sadie's character is an acting challenge to which Pyne rises admirably.

Frances Middleton's "Happening in the Park" also concerns itself with poverty, but takes a lighter view, with Kathleen Butler as a wonderfully obnoxious bag lady. Butler, a recent arrival from North Carolina, plays the part with great comic spirit.

Another actress to take note of in *Sadie's Turn* is Salima Rashida, whose autobiographical one-woman show "Ain't I Right To?" concerns the childhood of Onetha, a black girl growing up in Mississippi. Christina Augello directed Rashida, who plays all the parts in this story of a sharecropper's daughter who is a victim of time, place, and prejudice, but is also a character of strength.

White children throw stones at Onetha and yell, "Why don't you go back to Africa?" She throws stones back and yells, "Why don't you go back to Europe?" Of course, Onetha is always blamed for the trouble among the children, but that won't stop her from coming back and fighting just as hard the next time.

In contrast to the plucky Onetha is her Mama, whose spirit is broken down by constant beatings, either by her husband or by white-dominated society. In her helplessness, Mama takes refuge in whiskey and apathy. "Ain't I right to?" is her child's urgent question about her own struggle with prejudice, but Mama's only response is: "Yes, honey, you right. But ain't nothing we can do about it."

But Onetha's story tells us that Mama was wrong. "I am the power of the fire," says Onetha. Her story is empowering for us all. *Sadie's Turn* runs on Thursday, Friday, and Saturday nights at 8:00 p.m. through May 6 at EXITheatre, 380 Eddy St.

OPERA PLAZA
Drug Store

- Medi-Cal, PCS, PAID, Blue Cross, Bay Pacific Prescription Plans Welcomed.
- For Great Values Pick Up Our Monthly Circular at the Store.

Mon - Fri: 9:30 AM - 6:30 PM
Saturday: 10 AM - 4 PM

601 Van Ness Ave.
928-2837

Geary Steak House

901 Larkin St., S.F., CA 776-6300 * 776-6831
11 AM-11PM Every Day

*Steaks *Chicken *Omelettes *Shish Kebab
*Seafood *Ribs *Hamburgers

Food To Go
Family Restaurant -- Family Prices

All entrees with choice of Soup or Salad

Sandwiches w/Soup or Salad 3.95

New York Steak	$6.95
Club Steak	7.95
Shish Kebab	7.95
Prawns	7.00
B.B. Q. Chicken	5.95
Hamburger Steak	6.00
Steak Sandwich	5.25
French Burger	4.65
Hamburger	4.45
Red Snapper	6.75
Steak and Shrimp	8.85
Shrimp Platter	5.25

All Above served with Baked Potato, Garlic Bread, and Tossed Salad

BEVERAGES
Include Beer & Wine
and
Desserts

NY Steak and Seafood Includes Potato, Bread, Sauteed Mushrooms	$9.85
Prime Rib Choice of Soup or Salad	8.95
Petit Filet Mignon Includes Potato, Bread, Bacon, Sauteed Mushrooms	8.95
Big 1-Pound T-Bone Steak Choice of Soup or Salad	7.95
Mushroom Burger Over Rice, includes Salad	5.25
Beef B.B.Q. Ribs Includes Rice, Bread, Soup or Salad	5.25
1/2 Chicken Teriyaki Includes Bread and Potato	4.75
B.B.Q. 1/2 Chicken Includes Bread and Potato	4.75
Beef Liver and Onions Includes Bread and Potato	3.95
Patty Melt Includes Tomato, Lettuce Cottage Cheese, Fresh Fruit, Bread and Swiss Cheese	3.25
5 oz. Hamburger With Fries	2.75
Sloppy Joe With Fries	3.45

Chào Mừng Các Bạn Việt nam
11 AM-11 PM
MỖI NGÀY
*Bít-Tết *Thịt Gà *Đồ Bien

*Omelettes *Shishkebob *Ribs
THỨC ĂN ĐEM ĐI
Tiệm Ăn Gia Đình Với Giá Phải Chăng

MUSIC MUSIC

606 Geary (at Jones) San Francisco, CA 94102 (415) 771-2809
BUY * SELL * TRADE Hours:11-11 Everyday

20% Off all LP's with this ad

HWA RANG KWAN MARTIAL ARTS
Pacific Health Club & Spa
Master Shin:

TAE KWON DO
Traditional Karate

HAP KI DO
Ninjutsu * Jiu Jitsu

Có mặt tại San Francisco vào năm 1965

Võ Sư D.K. Shin
35 năm kinh nghiệm
Đã từng dạy cho
Sư đoàn Mãnh Hổ bên Đại Hàn
Lực lượng đặc biệt mũ xanh
tham chiến tại Việt nam
Hiện giờ huấn luyện cho quân đội Mỹ
Câu lạc bộ khỏe (health club) & Chương trình
đặc biệt cho trẻ em, phụ nữ và người lớn.

Pacific Health Club
775-9899
2001 Van Ness Ave.
at Jackson

Richmond District
751-2112
1826 Balboa St.
at 19th Ave.

Marina District
346-5008
3219 Laguna St.

calendar

Great Leap presents "Talk Story – Chapter 2," from May 19-27 at Theater Artaud, 450 Florida Street, San Francisco. Tickets: 621-7797.

compiled by Esther Wanning

Saturday, May 6:
Children's Matinee: Liu Wei Shan's Children's Guzheng Ensemble; S.F. Chinese Children's Chorus and Shan-Yee Poon's Children's Ballet, 1 p.m., Cowell Theater, Pier 2, Fort Mason. Tickets: $4; children under 17 free.

Art for Visually Handicapped: Hands-on exploration of the sculpture of Welton Rotz, who will be on hand to answer questions from 2 p.m. to 5 p.m. (Exhibit open 11 a.m.-5 p.m.) Images Gallery, 372 Hayes St. **Free**.

CPR Training: Cardio-Pulmonary Resuscitation lessons, 9:30 a.m.-12:30 p.m., District Health Center #4, 1490 Mason St. Call 558-2308 for reservations; $3 fee.

Children's Reading: Author Virginia Stearns reads *Mother Scorpion Country (La Tierra de la Madre Escorpion)* to highlight her exhibit of illustrations for the book, 4 p.m., Main Children's Room, Civic Center Library. **Free.**

EXITheatre: *Sadie's Turn*: six plays by members of Tenderloin Women Writers Group, 8 p.m., 366 Eddy Street. $6.

Sunday, May 7:
Heart Day '89: Blood pressure screenings and information in Chinese and English, 11 a.m.-4 p.m., Civic Center Farmers Market, U.N. Plaza. **Free.**

Tuesdays, May 10, 17, 24, 31:
Glide Crack Co-Dependent Workshop: A special African-American Cultural Base Co-Dependent Group Workshop for those whose friends or family use crack cocaine. Held at Glide Church, 330 Ellis, Rm. 618 at 10 a.m. Ask for Charles Amerson. Call 474-8266 for more information. **Free.**

Wednesdays, May 10 and May 24:
ImagInACTION: Stories and activities for children ages 6 and up, 3:30 p.m., Main Children's Room, Civic Center Library. **Free.**

Friday, May 12:
Brahms Requiem: San Francisco State University Chorus and University Orchestra, 8 p.m., First Congregational Church, Post and Mason. $5; $2.50 seniors/students.

Friday and Saturday, May 12 and 13:
A Dance of Metamorphosis: Sha Sha Higby in "The Tin Twin," a dance in elaborate sculptural costumes offering a path of visual changes to lead people inward, 8:30 p.m., Trinity Episcopal Church., 1668 Bush St. Information: 868-2409. $10.

Fridays, May 12, 19, and 26:
Cantonese Prenatal Classes: For expectant mothers and fathers. Learn about nutrition, labor and delivery preparation, hospital procedures and the first two weeks after delivery through movies, demonstrations, and questions. At Health Center #4, 1490 Mason from 2 p.m. to 4 p.m. Call 558-2011 for information. $1 donation.

Wednesday, May 17:
Wednesday Matinee: Afternoon of movies, discussion, and refreshments, sponsored by Operation Concern's Gay and Lesbian Outreach to Elders, North of Market Senior Services, 333 Turk St., 2:15 p.m.-4 p.m. Information: 626-7000. **Free.**

Wednesday and Thursday, May 17 and 18:
Froggy Fun In Films: "A Boy, a Dog, and a Frog," "Foolish Frog," and "Frog Goes to Dinner," for preschoolers at 10 a.m., 11 a.m., and 2 p.m., May 18, Main Children's Room, Civic Center Library. **Free.**

Wednesday, May 17:
The Gollwhoppers: Dramatization of American folktales in American Sign Language, with song and dance for children, 3:30 p.m., Main Children's Room, Civic Center Library. **Free.**

Friday, May 26:
International Chess Tournament: Ages 6-16, 3 p.m.-6 p.m. (sign up by May 24). Main Children's Room, Civic Center Library. **Free.**

Washington's Newstand

"Paper N' News"
Open: 7 a.m. - midnight daily

HOMETOWN NEWSPAPERS
Foreign - U.S.

Candy - Cigarettes - Greeting Cards
Video - Books and Magazines

Near Union Square
344 Mason Street
San Francisco, CA 94102
(415) 434-4560

Huel Washington, Proprietor
FRIENDLY

A DIRTY POORLY LIT PLACE FOR BOOKS

McDonalds Bookshop
Buy ' Sell ' Trade
Books ' Magazines
'Records
48 Turk St. (off Market) SF
673-2235
M. TU. TH. 10-6
W. F. SA. 10:30-6:45
Since 1926
One of the World's largest

Classifieds

HOUSING

Tenderloin Housing Clinic General Assistance Modified Payment Program: Open to all who receive GA. Get reduced rents from $250 to $275/month for singles, $350/month for doubles. Easy application process. Drop by at 126 Hyde, 10-4, Monday through Friday.

INSTRUCTION

Women's Jobs Program: Rosalie House of the St. Vincent De Paul Society offers vocational services for all low-income women. Services designed for those currently or formerly battered or at risk of battering, including homeless women and sex-industry workers. Program will provide job development or placement, job counseling, resume-writing assistance, interviewing skills and resource referrals. No charge, so please call Yvette Fang at 255-0166.

EMPLOYMENT

Ad Sales Representative: for the *Tenderloin Times*. 15 hours/week, $8/hour for first two months, salary and commission starting third month. Knowledge of Tenderloin and sales experience preferred. Call 776-0700 for information or send resume to Tenderloin Times, 25 Taylor, Rm. 718, SF, CA 94102.

Housecleaner: Needed one day a week. Student or woman preferred. $7.50/hr. plus transportation costs. Call 648-8133 between 11 a.m. to 4 p.m. weekdays, ask for Craig.

Work Wanted: The Guardian Angels, based in the Tenderloin, are looking for jobs. A wide variety of skills to choose from for interested employers. Call 931-7099.

Clerical Assistant: Part-time position for Central City Hospitality House, a community center serving the homeless and residents of the Tenderloin community. Common courtesy, good phone manners, reading skills, dependability, prior office experience helpful. $5-$6.50/hr. plus full dental/health insurance. Resume to: P. Yamane, 146 Leavenworth St., S.F., 94102. Open until filled.

BULLETIN BOARD

Volunteer Openings: Help out your favorite neighborhood newspaper while learning journalism skills by assisting with reception, distribution, compiling the calendar of events or writing stories. Contact Josh Brandon. Tenderloin Times, 776-0700 for more information.

Food Runners: Donate one hour a week to "run" surplus food from restaurants, bakeries and markets to free food programs. Help ease local hunger by not wasting local food. Call Mary Risley at 929-1866.

Free Utility Services: Pacific Bell and PG&E provide free services for people with hearing, vision, motion or speech problems. Call 772-3140 for details.

NOMPC Homeless Task Force: Current or formerly homeless encouraged to come to Steering Committee meetings held every Friday at noon at the Herald Hotel, 308 Eddy. Help develop homeless policy in San Francisco. For more information, contact Sherry Williams at the North of Market Planning Coalition at 295 Eddy Street or call 474-2164.

SF Women Against Rape: Free and confidential services, 24-hour hotline, in-person counseling, support groups, police and court advocacy, prevention, education and referrals. Call 647-RAPE.

Childcare Openings: State-funded preschool program for 3 to 5 year olds. Low-income eligibility. Intergenerational Child Development Center, 800 Presidio Avenue, SF, CA 94115. Call 931-1813 after 2 p.m.

HOME SERVICES

Tenderloin General Maintenance Co.: Painting, hauling, moving, garage cleaning, house cleaning, and flatroof roofing. Free estimates, reasonable rates. Phone 415-673-7223 and ask for Willie Higgs.

TENDERLOIN TIMES CLASSIFIED ADS

AD RATE
$5.00 For 25 Words

Please type or print legibly. Attach additional sheets of paper it necessary.

NAME ____________________
ADDRESS ____________________ ZIP ________
DAY PHONE ____________________

☐ Employment ☐ Lost & Found ☐ Instruction ☐ Professional Services
☐ For Sale ☐ Home Services ☐ Bulletin Board ☐ Housing

HOW TO PLACE AN AD: Deadline is 5 pm the third Friday of each month. Ads may be submitted by mail or in person. Payment must be included with ad.

RATES: Classifieds cost $5.00 for 25 words or less and $4.00 for each additional 25 words or portion thereof.

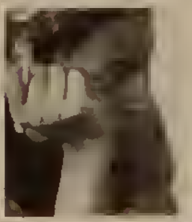
PUBLICATION POLICIES: No sexual or anonymous ads will be accepted. We will not furnish proofs before publication. All claims for errors must be made within five days of publication.

PAYMENT: Must be made in cash or check. There will be a $10.00 charge for each bounced check.

TENDERLOIN TIMES CLASSIFIED
25 Taylor Street, Room 718, San Francisco, CA 94102
776-0700/Monday - Friday 10-4

the tender side

by Lynn Bratcher



Father Goose Keith is at it again. I don't think there is a preschooler in the neighborhood not attending the tumbling/gymnastics class at Boeddeker Rec Center. My son in particular really enjoys these sessions and is quite disappointed when they are cancelled. I understand Keith and NOMPC's Nancy met with the Police Athletic League to see if money confiscated from citywide drug busts can be used to help pay for off-duty police in the park — something that worked well out in Oceanview.

Sandra Scott, who has been volunteering around here with pregnant women, gave birth on March 25, to a hefty 10 lb. 4 oz. baby boy by the name of Rafiq Jamal. . . . I hear Mom and son are doing fine.

What else would a 110-foot sailboat manned by the Guardian Angels be called than Renegade? And where else would it go but Angel Island! The Guardian Angels, based in the Camelot Hotel on Turk Street, are planning a sailing trip for TL kids to Angel Island this month. Adult sponsors are needed to cover the cost: $25 will enable you to pay for two kids to accompany you. A barbeque and fun time are promised for the 70 lucky sailors-to-be for this day-long romp in the sun, sea, and wind. Contact Caesar Cruz, TL Angels Coordinator, at 346-7813 for reservations and more details.

This year's walkathon for traffic safety was great fun — and it ended up not raining after all! Not as many walkers this year, it seemed, but the street fair really rocked! Thanks are in order to many people associated with the three sponsoring organizations — North of Market Planning Coalition, Bay Area Women's Resource Center, and Tenderloin Youth Advocates. Nancy Nguyen, Tho Do, and Richard Livingston did a great job with the food. Superb music was provided by the Navy Band and the BAGLE Band. Pacific Bell, Arthur Evans Company, PG&E, Bank of America, St. Anthony Foundation, and the Nikko and Ramada Renaissance hotels chipped in with funds. Support from the Concerned Businesspersons of the Tenderloin was evident, especially in the form of Ramshead owner Phillip Faight, who could be seen all afternoon sweeping up at the street fair. Sarah Murphy and Lillian Crosthwaite did a great job womanning the NOMPC booth near the stage. They dealt with the musical sound blasts without a complaint — I believe they may have resorted to cotton in the ears! When a quick shower made all the wonderful signs bleed, kids from University High quickly re-painted them with the names of all the Walkathon supporters. The gorgeous poster and signs were from Rick Wong designs.

Lisa Parsons of the Homeless Advocacy Project and Dave Haracz of the General Assistance Advocacy Project are engaged to be married.

Little Tyrone lost his mother. . . . Sorry for the loss. Also gone is a neighborhood institution, Gene Reed, who went on to greater glory on March 4. A memorial was held that was attended by a host of family and friends who all shared their experiences over the years of knowing him. My family will surely miss this "old goat."

Times former editor Rob Waters was in town briefly, before heading back to Southeast Asia to do more reporting. Francisco Middle School teacher Alice Lucas is also traveling over there before she starts a six-month job working at Phanat Nikkom refugee camp in Thailand while she's on sabbatical.

The Income Rights Project has been busy. They sponsored the Up and Out of Poverty Tour a couple of months ago. The focus was to raise the welfare benefits above poverty level. The long-term goal is to build a coalition of welfare recipients and advocates, church and union members, policy makers and the public at large. IRP has also been lending a hand to the families over at the City Center Hotel, helping them get organized to push for better living situations. Keep up the good work!

Also last month was the first-ever conference on the epidemic of crack cocaine. Hope you didn't miss this opportunity to be totally informed about this phenomenon.

teen scene

"Mr. T Cell" Battles AIDS in New Comic Book for Teens

by Ron Holladay

The San Francisco AIDS Foundation has released a new comic book, called "Risky Business," which offers youth a colorful, lively way to learn about AIDS.

"We met with more than a dozen local youth groups, including Huckleberry House and Larkin Street Youth Center, in developing the idea," said Sterling Winterhalter III, campaign development director of the AIDS Foundation and designer of the comic book. "We wanted to break through the natural fears of young people and the feeling that 'It can't happen to me.'"

The comic contains two stories. The first, "AIDS Virus," features a two-theme narrative concerning a monster – the AIDS virus – attacking Big City, USA, and battling with the body control center's soldiers, including "Mr. T-Cell" and the "Antibody Squad."

The second part of the story is set at mythical James Chew High School and takes a more conventional line in trying to dispel misconceptions held by some young people, such as that only junkies and gay people can contract AIDS. The story explains that the best way to avoid AIDS is to refrain from sexual activity and intravenous drug use. For those who engage in such activities, it urges consistent use of condoms during sex and using bleach to clean hypodermic needles.

To maintain its G-rating, the comic illustrates the use of condoms with a sausage as a model.

"Risky Business," the title of the second story in the comic book, is a straightforward presentation of AIDS information in the form of a dialogue among a group of teens, with a television announcer occasionally interjecting information.

An earlier AIDS comic published for adults was criticized by some for overly graphic representation. "Risky Business" addresses all the issues concerning AIDS and the various methods of contracting the virus, but has backed away from explicit explanations. Still, if a young person is unfamiliar with some of the terminology, he or she may get lost.

"We set up a 12-person focus group of young people to look at ideas for the comic," Winterhalter maintained. "We tested each segment independently with teenagers and they both scored very high."

The AIDS Foundation has ordered a 25,000 print run of the full-color comic.

The "Risky Business" comic book is available from the San Francisco AIDS Foundation, 333 Valencia Street, 4th Floor, San Francisco, CA 94103-6182. Or call 864-4376. For confidential AIDS information, in English or Spanish, call the AIDS hotline at 863-AIDS.

Heart of the City

FARMERS MARKET

នៅចំកណ្តាលបេះដូងនៃទីក្រុងមាន
ផ្សារមេឃមួយ ដែលមាននាំមកនូវ
បន្លែផ្លែឈើ, និងត្រីសាច់ស្រស់ៗ។
ផ្សារនោះគឺស្ថិតនៅម្តុំ យូអិនផ្លាហ្សា
ហើយនៅពេលថ្មីៗនេះ កម្មវិធីបើក
លក់ដូរ, មានលក់តែពីរថ្ងៃក្នុងមួយ
សប្តាហ៍, គឺថ្ងៃពុធ និងថ្ងៃអាទិត្យ។

BẮT ĐẦU TỪ THÁNG BA
Chợ Trời Nông Dân ở U.N. Plaza sẽ nhóm chợ vào những ngày Thứ Tư và Chủ Nhật.

ຕຼາດ "ຟາຣ໌ເມີ" ຈຶ່ງຕັ້ງຢູ່ກາງເມືອງ
ຕໍ່ໜ້າໂຮງການກຳແພງນະຄອນ ຊ.ຟ
ເປີດຂາຍທຸກໆວັນພຸດແລະວັນອາທິດ
ຕາມເວລາປົກກະຕິ

Sai's VIETNAMESE MARKET

* Bảo hiểm nhân thọ, sức khoẻ
* Gởi tiền về Việt Nam, Hà Nội, Đà Nang
* Gởi gấp điện thư, điện tín về Việt Nam
* Thị thực chữ ký
* Chuyển tiền đi toàn thế giới
* Gởi vàng về Việt Nam

483 Ellis Street
San Francisco, CA 94102

(415) 474-9630
(415) 474-4014
Fax: (415) 474-7042

Amenex
Insurance Agency
760 Market Street, SF

Auto * Life * Home * Business
Health * Boats * RV's
Commercial * Motorcycle
Ministorage * Loans
Bonds * Disability
Apartments * Condos

Open 10 a.m. - 6 p.m., Mon - Fri
Noon - 3 p.m., Saturdays
Call (415) 391-4491
or (415) 928-4771

ONE STOP
Shopping for your convenience
Parking at 4th/Mission

We also offer California Auto Assigned Risk Plan

LAWYER'S PROFESSIONAL LIABILITY

POETRY & PROSE

APATHY

I'll close my eyes and pretend bad things just don't exist
Helping others is really NOT a big thing on my list
I have many other things that are more important
I really don't have time to hear them rave and rant
If others need help so bad, they can get it somewhere
I don't need to be bugged, to have them in MY hair
I didn't create their problems so why ask ME to find a cure?
Who cares that they are often more than they can endure?
There's PUBLIC ASSISTANCE and even United Way
The Red Cross and GOODWILL so why ruin MY day?
Public APATHY seems to be the new American way
I only hope I won't need some kind of help someday....

The Lamplighter

SONG OF THE HOMELESS

1
You know that one step in the other
marks the blisters and the baggage
that you haul in from the shelter
to the park on any morning
growing colder, growing hotter
from one park to another
to the sidewalk for a dried-out sandwich--
social life assigned to benches, begging cigarettes
and picking through the scraps.

Chorus:
And the song that you keep hearing deep inside your head
recalls a promise of a warmer life
of friends, of lovers, and of shelter--
of shelter thru the day and night.

2
You must get up again to wander
if you think your feet can stand it
to the next place you're allowed to rest
and gather up your consciousness--
until the dampness halts you
and the loneliness assaults you
and the pennies in your pocket
echo only emptiness.

(repeat chorus)

Marsha Campbell

OLD RAILROAD MAN

He was a thin old railroad man
who wore faded overalls, without holes
and carried a gunny sack
full of lumps of I don't know what 0-
he seemed to always eat in missions
he may have had no pension
Walking along bent over -
his mind, perhaps, thinking of trains -
Ministers seemed to like him -
Made those of us who were tramps
feel sorry for him too -
he'd sit there friendly, attentive
make no noise, eat, leave.
Nothing better to do.
Spent a great deal of time at it.
Never talked about much.

Jerry David Miley

2:41 am

Stiletto-ed heeled whores
perforate the night
Kamikaze kids
skateboard through the light
That flashes red Red
Long limousines
shark white
cruise low
for delicate fleshy bites
of Tenderloin morsels
left skeletal and shaky
by Nob Hill appetite

L. K. Vann

HOT PEPPER SUNRISE

As far as you can see down 7th Street, at the end of it, the pasty orange of sunrise. A big smokestack on the left of the view is belching dirty gray bulges of smoke. The sunrise bulges in a hallelujah blue its orange scrolls across the street to street sky, having sent its morse code orange shellac daubery/dapplery to fronts of hotels. In the all night post office bearded or not bearded men stand, sit, lay down. They live nowhere but get their orders and their money in the myriad post office boxes gleaming gold and black.

Janice King, January 1988

OUT OF THE FOG, INTO THE CLEAR

In my judgement such of us who have never fallen victims to appearance have been spared more by the absence of appetite than from any mental or moral superiority over those who have.

There seems ever to have been a proneness in the brilliant and cool-blooded to fall into the vice - the demon of language - which ever seems to have delighted in sucking the blood of genius and generosity.

The victims should be pitied and compassioned, just as are the heirs of consumption and other hereditary diseases. Their failing should be treated as a misfortune, and not as a crime, or even as a disgrace.

The compulsive thinker, unless he has finally gone down all the way to skid row, still holds his place at the center of a social group: his family, his friends and his business associates. (Really, the unchecked influence of someone can be devastating.)

All are affected by his or her philosophy. Those nearest are the most severely damaged, yet the consequences of his seriousness reach far beyond his immediate family. If his work suffers because of it, his employers are damaged. If she is in a position of authority, she may destroy whole families through the men who are dependent on her decisions.

And, finally, a hapless stranger may be maimed or killed in an encounter with a car he is driving while artistic. God forbid.

Herman Shaw

Downtown Fish & Meat Market

Restaurant Supply
Open 7 Days a Week from 9 a.m. - 7 p.m.

Milk fish	$1.69/lb	Live crab	2.50/lb
Fresh striped bass	3.79/lb	Live blue crab	1.69/lb
Fresh sea-bass	1.39/lb	Tilapia	.99/lb
Catfish	1.49/lb	Live Oyster in a shell	.35 each
Fresh Red Snapper	.99/lb	Fresh oysters	2.15/jar
Cuttle fish	1.59/lb	All sizes of shrimp	
Fresh squid	.69/lb	All kinds of meat.	

Since the Farmers' Market is closed every Friday, please come to 401 Eddy for your shopping needs. We have all kinds of sea food and fresh meats.

Vì thị trường nông dân không nhóm chợ vào ngày thứ sáu, mời bà con đến địa chỉ 401 Eddy. Tiệm chúng tôi có bán đầy đủ các loại đồ biển và thịt tươi.

ហាងលក់ត្រីសាច់ និងគ្រឿងសមុទ្រស្រស់ៗ

ចាប់តាំងពីផ្សារមេឃត្រូវបិទឈប់ឱ្យលក់នៅថ្ងៃសុក្រមក,
ដូច្នេះសូមលោក-លោកស្រីអញ្ជើញមកទិញត្រីសាច់ និងគ្រឿង
សមុទ្រស្រស់ៗរបស់យើងដែលឥឡូវបានយកមកដាក់លក់នៅ
ក្នុងហាងខាងលើនេះគឺអាស័យដ្ឋានលេខ៤០១ ផ្លូវអេឌី ទិញ។

ທຸກໆວັນສຸກຕລາດຟາຣ໌ເມີປິດ, ສະນັ້ນຂໍເຊີນທ່ານມາທີ່
໔໐໑ ຖນົນເອດດີ. ພວກເຮົາມີເຄື່ອງທະເລແລະຊີ້ນສົດ
ທຸກໆປະເພດສໍາຣັບທ່ານ.

401 Eddy St. (at Leavenworth)
San Francisco, CA 94102
(415) 441-4662

Công ty bảo hiểm

MASS MUTUAL

Insurance Company

Tại nước Mỹ, mua bảo hiểm là một trong những kế hoạch đem lại sự an toàn cho cuộc sống

Quí vị sẽ hài lòng với các loại bảo hiểm như:

- **Nhân thọ** *(Life Insurance)*
- **Tàn tật** *(Disability Insurance)*
- **Thương mãi** *(Business Insurance)*
- **Nhà cửa** *(Home Insurance)*
- **Nhóm** *(Group Insurance)*
- **Sức khỏe** *(Health Insurance)*
- **Xe cộ** *(Auto Insurance)*

2459 28th Avenue
San Francisco, CA 94116

Xin liên lạc Tim Trần tại số:
Văn phòng: **(415) 340-8491**
Nhà: **(415) 731-0986**

ពិធីបុណ្យចូលឆ្នាំខ្មែរនៅសាន់ហ្វ្រាន់ស៊ីស្កូ: សាសនា និងនយោបាយមិនអាចធ្វើជាមួយគ្នា

ដោយ សុជាត់ ប៉ក់

ពិធីបុណ្យចូលឆ្នាំតាមប្រពៃណី និងទំនៀមទម្លាប់ខ្មែរយើងដែលកាំងពីបុរាណកាលបកគឺធ្លាប់មានតែម្តងកត់ក្នុងមួយឆ្នាំ។ ហើយនេះក៏ជាវិស្សមកាលមួយដ៏សំខាន់បំផុតសំរាប់ប្រជាពលរដ្ឋខ្មែរយើងទូទៅ គឺទាំងខាងផ្លូវចិត្ត,និងខាងអារម្មណ៍ ទាំងផ្នែកកសាងសង្គមនិងខាងសាសនាផង។ ទាំងរស់នេះទោះជាបងប្អូនខ្មែរយើងគ្រប់រូបធ្លាក់ទៅក្នុងស្ថានភាពបែបណាក៏ដោយ,ក៏ខ្មែរទាំងរស់គឺមិនអាចបំភ្លេចចោលបានឡើយ។ ប៉ុន្តែ កាលពីខែមេសាកន្លងទៅ បងប្អូនខ្មែរយើងនៅតំបន់សាន់ហ្វ្រាន់ស៊ីស្កូ.... បាននាំគ្នារៀបចំ ធ្វើពិធីបុណ្យ ទទួលទេវតាថ្មី " គឺទេវតាឆ្នាំម្សាញ់នេះ" មានចំនួនដល់ទៅពីរលើក។

ក្នុងឆ្នាំនេះក៏ដូចជាឆ្នាំមុនៗដែរ ការដែលមិនព្រមចុះសម្រុងគ្នា ក៏គ្មានរឿងអ្វីក្រៅអំពី "រឿងលោកតាប្រាក់ទេ។" អ្នកខ្លះមានយោបល់ថាប្រាក់វិភាគទាននេះមួយចំនួន គឺត្រូវផ្ញើទៅជួយដល់បងប្អូនជនភៀសខ្លួនកាមជំរុំ ក្នុងប្រទេសថៃ និងជួយដល់កងទ័ពដែលសព្វថ្ងៃកំពង់ខំតស៊ូរបូរជីវិតក្នុងសមរភូមិដើម្បីសេចក្តីសុខ, សន្តិភាពដល់ប្រជាជនឡើងវិញ។ ប៉ុន្តែ ទន្ទឹមនឹងនេះមានបងប្អូនមួយចំនួនទៀតយល់ឃើញថាប្រាក់ទាំងអស់នេះ គឺមិនត្រូវផ្ញើទៅទីណាទាំងអស់, ត្រូវតែសន្សំទុកដើម្បីទិញផ្ទះមួយសំរាប់ធ្វើវត្តក្នុងសាន់ហ្វ្រាន់ស៊ីស្កូ។

ដោយសារការយល់ឃើញថា គំនិតរបស់ខ្លួនម្នាក់ៗសុទ្ធតែល្អត្រឹមត្រូវ និងប្រសើរដាច់គេដូច្នេះហើយបានជាពិធីបុណ្យចូលឆ្នាំលើកនេះត្រូវប្រារព្ធធ្វើឡើងដល់ទៅ "ពីរលើក" និងដែលបណ្តាលធ្វើឲ្យបងប្អូនប្រជាជនខ្មែរយើងមួយចំនួនធំ ដែលគ្នាមិនបានដឹងរឿងអីសោះកើតមានការងឿងឆ្ងល់ជាខ្លាំង។ " ពិធីបុណ្យដែលបានធ្វើកាលពីថ្ងៃទី៨ ខែមេសាមុននោះ កើតពីជាបុណ្យអី...ហើយហេតុដូចម្តេចបានជាមានបុណ្យចូលឆ្នាំពីរជាប់គ្នាដូច្នេះ?" នេះក៏ជាសំណួរពួកយើងម្នាក់ដែលគាត់សុំមិនបង្ហាញឈ្មោះ ហើយដែលទើបបានផ្លាស់ទីលំនៅមកពីទីក្រុង ស៊ីកាហ្គូ។

Photo: Lance Woodruff

រូបចម្លាក់ក្បាច់រចនាសម្តែងអំពីវប្បធម៌ដ៏រុងរឿងរបស់ជនជាតិមួយនៅក្នុងភូមិភាគឥណ្ឌូចិន

ពិធីបុណ្យចូលឆ្នាំ ដែលបានរៀបចំធ្វើឡើងដោយក្រុមហ៊ុនស៊ីនប៉ិច កាលថ្ងៃពីថ្ងៃទី៨ ខែមេសានោះ,មានបងប្អូនខ្មែរចូលរួមរហូតដល់ជាងពីររយនាក់,ប្រាក់រកបានដែលសល់ពីការចាយវាយគឺមានចំនួន ១១២១ដុល្លារ។

ចំណែកខាងគណៈកម្មការវត្តវិញដែលបានប្រារព្ធធ្វើកាលពីថ្ងៃទី១៤ខែមេសានោះគឺមានបងប្អូនខ្មែរចូលរួម ច្រើនជាងខាងហ៊ុនស៊ីន-ប៉ិចដល់ទៅជាងពីរដង ហើយប្រាក់វិភាគទានទាំងអស់ដកនឹងប្រាក់ចំណាយចេញបានចំនួន ៤.០៧៦ដុល្លារ។

លោកខៀវ ហេងដែលជាប្រធានហ៊ុនស៊ីនប៉ិចនៅក្នុងតំបន់សានហ្វ្រាន់ស៊ីស្កូ, បានមានប្រសាសន៍ថា "ខ្ញុំមិនចង់យករឿងនេះមកធ្វើជារឿងឈ្លោះចាញ់ទេ,ព្រោះកាលណាបើខ្ញុំស្អប់សង្គមខ្លួនឯងគឺបានន័យថាខ្ញុំមិនស្រឡាញ់នូវជាតិរបស់ខ្លួន," លោកបានបន្តរទៀតថា," ខ្ញុំបានសាកល្បងធ្វើការចរចារ អំពីរឿងចូលឆ្នាំនេះជាមួយនឹងគណៈកម្មការវត្តដែរ, ប៉ុន្តែគេថា គេមិនចង់ធ្វើចូលគ្នាទេ,ព្រោះវាពិបាក។

ម៉្យាងទៀតគេចោទថា, "ខ្ញុំជាអ្នកផ្តើមធ្វើបុណ្យចូលឆ្នាំ,ប៉ុន្តែជារៀងរាល់ឆ្នាំ គឺក្រុមខ្ញុំជាអ្នករៀបចំធ្វើមិនដែលខានឡើយ។"

ចំណែកលោកយិម សក្តាវិទ្ធ,ប្រធានគណៈកម្មការវត្តសាន់ហ្វ្រាន់ស៊ីស្កូ, បើតាមយោបល់របស់គាត់គឺ ចង់ឲ្យហ៊ុនស៊ីនប៉ិចធ្វើការជ្រើសរើសយក ពិធីបុណ្យជាតិណាមួយផ្សេងទៀតដែលក្រៅពីបុណ្យចូលឆ្នាំធ្វើទៅចុះហើយទុកបុណ្យចូលឆ្នាំ ឲ្យខាងវត្តជាអ្នកចាត់ចែងវិញ។ គាត់ក៏ធ្លាប់បាននិយាយដែរថា, "ក្នុងមួយឆ្នាំគឺមានចំនួន ៣៦៥ថ្ងៃ, បុណ្យផ្សេងៗឯទៀតមានករកោក តើហេតុអ្វីខាងហ៊ុនស៊ីនប៉ិចមិនធ្វើ ហើយមកចាំផ្តើមតែបុណ្យចូលឆ្នាំនេះទៅវិញ?"

ទោះជាយ៉ាងណាក៏ដោយពិធីបុណ្យចូលឆ្នាំទាំងពីរដែលបានធ្វើរួចមកហើយនេះ គឺមានភាពឧឡារិករធឹករធមគួរឲ្យចាប់អារម្មណ៍ជាពន្លឹកដល់ភ្ញៀវបរទេសទាំងរស់ដែលបានចូលរួម។ បងប្អូនប្រុសស្រី-ក្មេងចាស់ គឺបាននាំគ្នាស្លៀកពាក់ស្អាតៗ, ខ្លះឈរ, ខ្លះអង្គុយ,ខ្លះលើកនំទួល, ខ្លះលើកកៅអី, ម្នាក់មានម្ហូបឆ្ងាញ់ៗសំរាប់ប្រគេនដល់ព្រះសង្ឃ និងញាតិទាំង ៧ សន្តានដែលបានចែកស្ថានទៅ។"

ការសំខាន់គឺក្រង់យើងចេះនាំគ្នាថែរក្សា....នូវវប្បធម៌របស់យើងឲ្យនៅគង់វង្ស។ នេះគឺជាសំដីលោកលោក ងួយ សេងហាក់ដែលជាដែលបានអញ្ជើញទៅចូលរួមនៅក្នុងពិធីបុណ្យចូលឆ្នាំទាំងពីរនេះដែរ,គាត់បាននិយាយទៀតថា "សង្គ្រាម គឺអាចបំផ្លាញប្រទេសមួយបានបែន,ប៉ុន្តែបើចង់រំលាយវប្បធម៌មួយវិញគឺទៅមិនរួចជាដាច់ខាត..,សារៈសំខាន់នៃពិធីបុណ្យចូលឆ្នាំ ដែលពួកយើងទាំងអស់គ្នាបានធ្វើនេះយ៉ាងហោចណាស់ ក៏បានបង្ហាញដល់កូនចៅរបស់យើងឲ្យយល់ថានេះហើយជាពិធីបុណ្យចូលឆ្នាំដែលជាទំនៀមទម្លាប់របស់ខ្មែរ។"

លោកតា ទូច នាក់, អាចារ្យវត្តសាន់ហ្វ្រាន់ស៊ីស្កូ, គាត់បាននិយាយថាលើកនេះ, "ខ្ញុំមានសេចក្តីសោកស្តាយជាខ្លាំង, ហើយមិនដឹងជាត្រូវធ្វើយ៉ាងដូចម្តេច, ប៉ុន្តែគាត់សង្ឃឹមថាឆ្នាំក្រោយគាត់នឹងខំរកវិធីដោះស្រាយ ដើម្បីឲ្យមានឯកភាពឡើងវិញនៅក្នុងសហគម។

កិច្ចបំរើផ្នែកជម្ងឺចិត្តសាស្ត្រ និងសង្គមសាស្ត្រសំរាប់ជនភៀសខ្លួនឥណ្ឌូចិន

បើបងប្អូនមានបញ្ហាដូចខាងលើនេះមែនសូមទាក់ទាមក្រសួង ឬមន្ទីរខាងក្រោមនេះ៖

ទន្តនគរធម៌, សាន់ហ្វ្រាន់ស៊ីស្កូ
1305 48th Ave., S.F. Ca 94122
(415) 665-7566

ព្រះវិហារចតុមុខ (មហាយាន)
472 Ellis St., S.F. Ca 94102
(415) 567-1081

មន្ទីរសុខភាពខួរក្បាល សំរាប់ជនជាតិអាស៊ីភាគអគ្នេយ៍
3632 Balboa St., S.F. Ca 94121
(415) 668-5911
មានចែកជាក្រុមតាមអាយុ: សំរាប់ក្មេងដែលនៅរៀនក្នុងសាលា, សំរាប់មនុស្សជំទង់ និងមនុស្សចាស់។
មានផ្តល់កិច្ចបំរើ: សំរាប់គ្រួសារទាំងមូលចំពោះបុគ្គលម្នាក់, តាមក្រុមនិងមានជួយធ្វើការណែនាំដល់គូរស្រករថ្មីថ្មោង, ជួយពិនិត្យជម្ងឺ, ពិនិត្យតាមផ្ទះ,ស្ទង់មើលជម្ងឺចិត្តសាស្ត្រ ជួយពិគ្រោះរោគសញ្ញា, ផ្តល់ការសិក្សា និងពត៌មាន។ ម៉ោងធ្វើការ: ថ្ងៃច័ន្ទ -សុក្រ., ចាប់ពីម៉ោង ៩ព្រឹក - ៥ល្ងាច។
ថ្លៃឈ្នួល: មានកំរិតតាមប្រាក់ខែរបស់អ្នក

មន្ទីរព្យាបាលជម្ងឺ នៅតាយណាថោន និងតំបន់មាត់សមុទ្រភាគខាងជើង
1548 Stockton, S.F. Ca 94133
(415) 398-0981 ; 398-2266
មានចែកជាក្រុមតាមកំរិតអាយុ: សំរាប់មនុស្សវ័យជំទង់ និងមនុស្សចាស់។
ផ្តល់កិច្ចបំរើ:មានជួយស្ទង់មើលជម្ងឺផ្លូវចិត្ត ព្យាបាលជម្ងឺដែលទាក់ទងនឹងខួរក្បាល, ជំងឺ-ឆ្កួតមួយ, មានការទាក់ទងផ្ទាល់ក្នុងផ្នែកណែនាំ សិក្សា និងពត៌មាន, មានប្រើម្មលវិទ្យាសាស្ត្រ (សំរាប់មនុស្សចាស់), សកម្មភាពសំរាប់មាតាបិតា។ ម៉ោងធ្វើការ: ពី ថ្ងៃច័ន្ទ - សុក្រ ចាប់ពីម៉ោង ៨: ៣០ ព្រឹក ទៅដល់ ៥ល្ងាច
ថ្លៃឈ្នួល: តាមកំរិតប្រាក់ខែ, មេឌី-ខាល់

ការបង្រៀននៅតាមផ្ទះសំរាប់កម្មវិធីសិក្សាថ្នាក់ដំបូង
220 Golden Gate, S.F. Ca 94102
(415) 567-5412
សំរាប់: គ្រួសារណាដែលមានកូនមានអាយុចាប់ពី ៣ឆ្នាំ - ៥ឆ្នាំ។
កិច្ចបំរើ: មានកម្មវិធីសំរាប់កុមារដែលត្រូវចូលរៀនថ្នាក់ដំបូងគឺមានជួយបង្រៀនដល់ផ្ទះ: មានអ្នកជួយណែនាំផ្ទាល់ និងមានជួយមើលទៅតាមការសិក្សា, ផ្នែកសុខភាព, ការបំបនចំណីអាហារ, និងជួយធ្វើការបញ្ជូនបន្តរទៅកន្លែងផ្សេងទៀត បើសិនជាពិនិត្យទៅឃើញថាគ្រួសារនោះត្រូវមានការព្យាបាលផ្នែកជម្ងឺចិត្តសាស្ត្រ, ឬការព្យាបាលសិរីរាង្គកាយ។
ម៉ោងធ្វើការ: ការបង្រៀននៅតាមផ្ទះ គឺមានចំនួនពីរដងក្នុងមួយអាទិត្យ, (ម្តងៗមានរយៈពេលចំនួន ១ម៉ោង កន្លះ) ហើយក្នុង ១ខែ មានការជួបជុំម្តងជាមួយនឹង មាតាបិតា និងបងប្អូនរបស់កុមារដែលមានក្នុងកម្មវិធី
ថ្លៃឈ្នួល: គឺគិតទៅតាមកាំរិងនៃប្រាក់ខែ

មជ្ឈមណ្ឌល ស្ម័យឧបត្ថម្ភចិនឌីលញ
192 Golden Gate S.F., Ca 94102
(415) 554-0518
សំរាប់: កុមារ, យុវជន និងមនុស្សចាស់
កិច្ចបំរើ:មានការជួយណែនាំ និងជួយគាំទ្រ, ជាពិសេសជារៀងរាល់ថ្ងៃព្រហស្បតិ៍ គឺចាប់ពីម៉ោង១ ទៅម៉ោង ២រសៀល, មានការជួបជុំគ្នាមួយ គឺសំរាប់ជួយដល់បងប្អូនខ្មែរយើងដែលមានបញ្ហា។ និងមានជួយជាកន្លែងដល់បងប្អូនដែលត្រូវការបើកអង្គប្រជុំ, ឬធ្វើពិធីបុណ្យផ្សេងៗ។ ម៉ោងធ្វើការ: ពី ថ្ងៃច័ន្ទ - សុក្រ, ចាប់ពីម៉ោង ៩ព្រឹក - ៥ល្ងាច ។
មិនគិតថ្លៃឈ្នួល។

មន្ទីរសុខាភិបាល នៅសាន់ហ្វ្រាន់ស៊ីស្កូ (ពេទ្យក្រហម)
1001 Potrero Ave.,S.F.Ca94110
(415) 821-5065
សំរាប់: មនុស្សចាស់
កិច្ចបំរើ: មានការជួយព្យាបាលយ៉ាងល្អិត-ល្អន់ដោយសង្ខេបៗចំពោះអ្នកជម្ងឺដែលកំពង់សំរាកនៅក្នុងមន្ទីរពេទ្យ,ជួយស្ដាបស្ទង់មើល, ធ្វើការសាកល្បង, ជួយធ្វើអន្តរាគមន៍នៅក្នុងពេលដែលមានវិបត្តិ, និងជួយធ្វើការបញ្ជូន។ ធ្វើការ ២៤ ម៉ោងក្នុងមួយថ្ងៃ។
ថ្លៃឈ្នួល: គឺគិតទៅតាមប្រភេទជម្ងឺ។

មជ្ឈមណ្ឌលយុវជនយៀកណាម
330 Ellis St., S.F. , Ca 94102
(415) 771-2600
សំរាប់: មាតាបិតា, និងយុវជនអាយុ ពី១៤ ទៅ ២១ឆ្នាំ។
កិច្ចបំរើ: មានជួយជាការណែនាំចំពោះមុខ, ចំពោះគ្រួសារ និងជួយដោះស្រាយបញ្ហាក្នុងគ្រួសារ, វប្បធម៌/រវាងជំនាន់មួយៗ, ជួយធ្វើការដោះស្រាយនូវភាពតានតឹង, ជួយពន្យល់អំពីកិច្ចការសាលារៀន, និងមានជួយការពារនូវទុក្ខទោស ដែលកើតឡើងដោយសារការរំលោភ។ ម៉ោងធ្វើការ: ពីម៉ោង ៩ព្រឹក ដល់ម៉ោង ៥ល្ងាច។ ដោយឥតគិតថ្លៃ។
មានភាសា: យៀកណាម, ខ្មែរ និងចិន។

(415) 922-5317
MỸ-TRANG Fashion
美莊時裝
712 Polk Street, San Francisco, California 94109

សេចក្តីជូនដំណឹងដល់មាតាបិតា

ចំពោះមាតាបិតាទាំងអស់ដែលចង់ផ្លាស់សាលាសំរាប់កូនរៀន ក្នុងពេលចូលកងវិញ, សូមមេត្តាទាក់ទងនឹងលោកស៊ីខៀន ញ៉ក, អ្នកធ្វើការខ្មែរ នៅក្រសួងសិក្សាធិការប្រចាំតំបន់សាន់ហ្វ្រាន់ស៊ីស្កូ។
ទូរស័ព្ទលេខ: **(415) 565-9476**
ឬ លេខ: **(415) 565-9571**។

ຄົນລາວໄດ້ຮັບການປິ່ນປົວດ້ານຈິດໃຈໜ້ອຍ

ໂດຍ: ແດນນີສ ດອນກິນ

ຊາວອົບພະຍົບລາວທີ່ຢູ່ໃນແຊນແຟຣນຊິສໂກ ຊຶ່ງມີ ຢູ່ປະມານ ໕,໐໐໐ ຄົນ ບໍ່ຄ່ອຍໄດ້ຮັບຄໍາແນະນໍາຈາກຜູ້ປຶກສາ ທີ່ຮູ້ຈັກວັດທະນະທໍາ ແລະ ຄວາມ ຕ້ອງການຂອງເຂົາເຈົ້າ ເພາະວ່າຄົນລາວ ທີ່ເຮັດການບໍລິການ ທີ່ປຶກສາ ກ່ຽວກັບພະຍາດຈິດໃຈ(Community Mental Health)ມີພຽງຄົນດ ວ.

ທ. ຄໍາດອນ ຊອຍວິຣະຜູ້ຊຶ່ງທໍາງານກ່ຽວກັບເຣື່ອງນີ້ ທີ່ ເທັນເດີລອຍອາວທ໌ເປຊັນຄລີນິກ[Tenderloin Outpatient Clinic] ທີ່ ໔໕໑ ຖນົນ Hyde ໄດ້ກ່າວວ່າ: "ຂ້າພະເຈົ້າມີຄົນທີ່ຕ້ອງໄດ້ຮັກສາຫລາຍກວ່າ ໒໐ ຄົນ ແລະ ບັນຫາດ້ານຈິດໃຈໃນກຸ່ມຄົນລາວ ທີ່ນີ້ ກໍາລັງມີມາກມາຍຫລາຍຂຶ້ນ".

ທ. ຄໍາດອນຍັງໄດ້ກ່າວອີກວ່າຊຸມຊົນຄົນລາວ ເປັນດັ່ງນັ້ນກໍເພາະວ່າມີບັນຫາໃນດ້ານພາສາ, ຂາດຄວາມຮູ້ຄວາມສາມາດ ໃນດ້ານອາຊີບ, ດີກງານ ແລະບັນຫາການເປັນຢູ່ ອັນດັບແດບບີບເຕັງຂອງຊີວິດໃນເມືອງໃຫຍ່ ແຕ່ລະມື້ລະວັນເປັນຕົ້ນເຫດ.

ໃນປີ ໑໙໘໗ ພະແນກຮັກສາຈິດສໍາລັບຊາວເອເຊັຍ [Asian Community Mental Health] ໄດ້ຊອກເຫັນວ່າ ໔໑ ສ່ວນຮ້ອຍ ຂອງອົພຍົບລາວ ໃນ ຣັຖແຄລີຟໍເນັຍ ຕ້ອງການຮັກສາ ປິ່ນປົວດ້ານຈິດຫລາຍໆຢ່າງ ແລະ ໑໑.໕ ເປີເຊັນ ຍັງຕົກຢູ່ໃນ ຄວາມສະທ້ານ ຢ້ານກົວຫລັງຈາກສົງຄາມ.

ທ. ຄໍາດອນ ຍັງ ໄດ້ສັງເກດ ເຫັນຫລາຍໆເທື່ອວ່າ ຄົນລາວ ຕ້ອງການປິ່ນປົວຮ່າງກາຍເລັກໆນ້ອຍ - ເຊັ່ນວ່າເຈັບທ້ອງ- ແຕ່ ບໍ່ສົນໃຈຕົວເອງວ່າມີຄວາມເຈັບປວດໃນດ້ານຈິດໃຈ.

ທ. ບຸນຈັນ ເທພໄກສອນ ໄດ້ເວົ້າວ່າ ຍັງມີຄົນລາວ ຫລາຍໆຄົນ ປະຕິເສດບໍ່ໄປຫາທີ່ປຶກສາດ້ານສຸຂພາບຈິດຄົນອະເມຣິກັນ ແຕ່ຖ້າເຂົາໄປປຶກສາຫລືຮັບການປິ່ນປົວ ຈາກພຣະສົງຢູ່ວັດ ຫລື ປຶກສານໍາໝູ່ເພື່ອນແລ້ວ, ເຂົາຈະຮູ້ສຶກສະບາຍໃຈຫລາຍກວ່າ

ນ.ຈັນທຸນອມ ອຸ່ນແກ້ວ ຜູ້ ຊຶ່ງເຄີຍເປັນນັກຂ່າວໃຫ້ ນສພ. ເທັນເດີລອຍທາຍມ໌ໄດ້ກ່າວວ່າ ມີ ຄົນລາວຫລາຍໆຄົນ ຍັງ ຖືກຫລອກຫລອນ ດີ ຍັງເກັບ ຄວາມຊົງຈໍາ ສົງຄາມ ວຽດນາມແລະຍັງທຸກໃຈເພາະ ວ່າຍັງມີຄວາມສະທ້ານຢ້ານກົວ ສົງສົງຄາມຢູ່ -- ແບບທໍານອງ ທີ່ວ່າເປັນຊ໊ອກວັທນະທັມຢ່າງໜຶ່ງ.

ທ. ອ່ອນສີ ອາຍຸ ౫໔ ປີໄດ້ ມາດົກອະເມຣິກາ ໖ ປີ ແລ້ວ. ເມື່ອມາຮອດປະເທດນີ້ແລ້ວໃນ ເວລາບໍ່ຊ້າດົ່ມາລາວກໍເລີ່ມໄດ້ຍິນສຽງ ແລະ ຈິດສໍານຶກເຫັນສມັຍຍັງມີເປັນເສິກຢູ່.

"ຂ້ອຍເຄີຍຖືກຈັບແລະເຂົ້າຄຸກເທື່ອໜຶ່ງຢູ່ຣູສດັນ, ຣັຖເທັກຊັສ. ຂ້ອຍໄດ້ຍິນສຽງຄົນເວົ້າ ເຣື່ອງການເມືອງໆລາວໃນຫົວຂອງຂ້ອຍ. ຢູ່ເມືອງລາວ ແຕ່ກີ້ຂ້ອຍເຄີຍຖືກຄອມມູນິສ ຈັບມາແລ້ວກ່ອນຈະໜີ. ສຽງນັ້ນຂ້ອຍຍັງໄດ້ຍິນມັນອີກເວລາຢູ່ຄຸກອະເມຣິກັນ ແລະຂ້ອຍຍັງໄດ້ຍິນສຽງນັ້ນອີກຢູ່ທີ່ນີ້. ທຸກມື້ນີ້ ຂ້ອຍບໍ່ສະບາຍໃຈເລີຍ ແລະຂ້ອຍຕ້ອງກິນເຫລົ້າ ເພື່ອເຮັດໃຫ້ຂ້ອຍສະບາຍໃຈຂຶ້ນ."

ທ. ອ່ອນສີ ຊຶ່ງຕັ້ງແຕ່ມື້ມາດົກອະເມຣິກາ ບໍ່ເຄີຍ ໄດ້ວຽກງານອັນຖາວອນຈັກເທື່ອນັ້ນ ກໍເລີຍຫັນໜ້າເຂົ້າຫາວັດພຸທສາສນາເພື່ອຫາທີ່ເພິ່ງ "ພຣະສົງເຈົ້ານໍາຂ້ອຍແລະຂ້ອຍຮູ້ສຶກວ່າດີຂຶ້ນ, ແຕ່ເວລາໃດຂ້ອຍອອກຈາກວັດໄປແລ້ວສຽງນັ້ນ ກໍ ກັບຄືນມາອີກຍິ່ງຮ້າຍແຮງກວ່າເກົ່າ. ບາງເທື່ອຂ້ອຍຍັງຢາກຕາຍ.ບັດນີ້ ຂ້ອຍບໍ່ຮູ້ວ່າຈະໄປທາງໃດແລ້ວ" ອ່ອນສີວ່າ.

ທ. ຄໍາດອນຍັງໄດ້ກ່າວອີກວ່າຊຸມຊົນ ຄົນລາວຢູ່ທີ່ນີ້ ຕ້ອງການຄວາມຊ່ອຍເຫລືອແລະການບໍຣິການຢ່າງທົ່ວເຖິງ. ລາວກ່າວວ່າ"ຂ້ອຍບໍ່ສາມາດເຮັດວຽກຜູ້ດຽວໄດ້. ພວກເຮົາຕ້ອງການ ຜູ້ເຮັດວຽກ ຊ່ວຍຕື່ມ ອີກຫລາຍຄົນ. ບັນຫາ ທຸກມື້ນີ້ກໍາລັງຂຍາຍໄປກວ້າງ .

ນ. ຄີນາ ປີ , ຜູ້ອໍານວຍການພະແນກປິ່ນປົວຈິດ ແຫ່ງກະຊວງສາທາຣະນະສຸຂ ເມືອງ ແຊນແຟຣນຊິສໂກມີຄວາມເຫັນດີນໍາ ທີ່ຈໍາເປັນຕ້ອງມີພະແນກພິເສດໆ ສໍາຣັບຊາວເອເຊັຍອາຄະເນ. ແຕ່ນາງໄດ້ກ່າວວ່າກ່ຽວກັບເຣື່ອງນີ້ ໄດ້ເປີດຮັບສມັກເອົາພະນັກງານຄົນລາວມາໄດ້ ໘ເດືອນກວ່າແລ້ວ ແຕ່ບໍ່ມີຜູ້ໃດ ໄປ ສມັກ ຈັກຄົນ. ນາງກ່າວອີກວ່າ: "ບັນຫາມີຢູ່ວ່າບໍ່ມີໃຜເລີຍຈະຢາກໄປເຮັດວຽກຊ່ວຍຊ່ວຍປິ່ນປົວຄົນເສັຍຈິດ."

ບຸນປີໃໝ່ຢູ່ເມືອງລາວ

ໂດຍ : ແອລີສ ລູກາ

ນາງແອລີສ ລູກາຊຶ່ງເປັນນາຍຄູສອນຢູ່ທີ່ San Francisco Middle School ໄດ້ລາພັກ ໕ ເດືອນເພື່ອໄປທ່ຽວແລະໄປເຮັດວຽກຢູ່ທາງເອເຊັຍຕາວັນອອກສ່ຽງໃຕ້. ລູກສິດຂອງລາວຫລາຍໆຄົນໄດ້ມາຈາກເຂດນີ້. ຕໍ່ໄປນີ້ຄືຄໍາສັງເກດຂອງນາງໃນຂນະທີ່ໄປບັ້ນປາມເມືອງລາວແລະໄດ້ໄປເຫັນການສລອງບຸນປີໃໝ່ລາວເດືອນແລ້ວນີ້.

ມື້ວານນີ້ ຢູ່ເມືອງລາວ ໄດ້ມີການສລອງ ບຸນປີໃໝ່ ດ້ວຍ ການ ທໍາພິທີຕ່າງໆທົ່ວວຽງຈັນ. ຮ້ານຄ້າຖືກປິດ ແລະຈະເຫັນໜ້ອຍຄົນຍ່າງຕາມຫົນທາງ ເພາະປະຊາຊົນພາກັນອອກໄປເບິ່ງບຸນປີໃໝ່ຢູ່ແຄມນໍ້າ(ຂອງ).

ຕັ້ງແຕ່ໄດ້ ໑໐ ປີ ຫລັງ ຜ່ານ ມາພາຍຫລັງສົງຄາມ, ເປັນເທື່ອທໍາອິດທີ່ຄອບຄົວ ໄທ-ລາວໄດ້ຮັບອະນຸຍາດໃຫ້ຂ້າມແມ່ນໍ້າຂອງໄປຫາລາວເພື່ອໄປຮ່ວມບຸນພິເສດດັ່ງນີ້. ຢູ່"ສວນພັກຜ່ອນຢ່ອນໃຈຂອງປະຊາຊົນລຽບຝັ່ງຂອງໃຕ້ນະຄອນວຽງຈັນ, ຂ້ອຍໄດ້ຖືກເຊີນໃຫ້ນັ່ງເທິງເສື່ອອັນໜຶ່ງໃຕ້ຕົ້ນໄມ້ໃຫຍ່ຕົ້ນໜຶ່ງແລ້ວກໍໄດ້ ຮ່ວມກິນເຂົ້າກັບຄອບຄົວໜຶ່ງທີ່ເຕົ້າໂຮມຄົບໜ້າຄົບຕາກັນ. ໃນຊົ່ວເວລາຕໍ່ມາ ໄດ້ມີຊາຍໜຸ່ມສອນພາສາອັງກິດແລະພາສາເປີຣະມັນຜູ້ໜຶ່ງເຂົ້າມາຮ່ວມວົງນໍາພວກຂ້ອຍ, ຊຶ່ງເປັນການເລີ່ມເປີດສາຍສັມພັນທາງການຄ້າກັບປະເທດຕະວັນຕົກອີກຄັ້ງໜຶ່ງ.

ຣາຍການພິເສດຂອງບຸນໃນ ສວນແຫ່ງນັ້ນກໍຄືການແຫ່ "ຊ້າງເຜືອກນ້ອຍຕົວໜຶ່ງ. ມີທະຫານຄົນດຽວເຝົ້າຍາມປະຕູທາງເຂົ້າສວນ ເປັນຊາຍທະຫານໜຸ່ມ ຊຶ່ງຖືປືນເກົ່າໆເກືອບໃຊ້ບໍ່ໄດ້ກໍາລັງກວດປະຊາຊົນທີ່ຈູງຣົດຖີບຍ່າງເຂົ້າໄປໃນສວນ.

ແຕ່ພິທີທີ່ຈົບງາມດີກວ່ານັ້ນກໍແມ່ນການໄປວັດເກົ່າ ແຕ່ແບບໃໝ່ ຂອງທາງພຸທສາສນາ. ຜູ້ຍິງ ແລະເດັກນ້ອຍຖືຂັນເງິນ ທີ່ໃສ່ນໍ້າກັບ ດອກໄມ້ຖອກນໍ້າລົງໃສ່ໜ້າ ພຣະພຸທຮູບ(ສົງພຣະ)ແລະເດັກນ້ອຍຜູ້ຊາຍໃຊ້ປືນນໍ້າລັດຍິງກັນ.ສ່ວນຜູ້ສາວນ້ອຍຖືຖົງປລາສຕິກທີ່ມີນໍ້າແກວ່ງໃສ່ຜູ້ທີ່ຍັງບໍ່ທັນຢູ່ເທື່ອ. ສໍາຣັບຄົນຢູໂຣບ ໔໔ ຄົນໃນຈໍານວນພວກເຮົາແລ້ວ ເປັນເປັນການຮັບຕ້ອນທີ່ດີທີ່ສຸດຢູ່ເມືອງລາວ.

ປີກາຍນີ້ ໄດ້ມີນັກທ່ອງທ່ຽວ ໔໐໐ ຄົນເທົ່ານັ້ນ ທີ່ໄດ້ຮັບ ອະນຸຍາດໃຫ້ເຂົ້າມາປະເທດນີ້. ທັງນີ້ກໍມີເຫດຜົນສ່ວນໜຶ່ງມາຈາກວ່າ ໂຮງແຮມມີໜ້ອຍ, ການເດີນທາງໄປມາ ກໍ ຍາກລໍາບາກ ແລະ ຄວາມເຄັ່ງຄຶງ ດ້ານການເມືອງເຮັດໃຫ້ການຂໍວີຊາເຂົ້າໄປໃນປະເທດນີ້ເກືອບວ່າບໍ່ໄດ້. ແຕ່ດຽວນີ້ຣັຖບານລາວຮັບຕ້ອນຊາວຕະວັນຕົກແລະເງິນດອນລາອະເມຣິກັນ.

ຄົນລາວວັຍ ໔໐ ປີຄົນໜຶ່ງເລົ່າໃຫ້ຂ້ອຍຟັງວ່າລາວໄດ້ຖືກປ່ອຍຈາກຄ້າຍສັມມະນາ ຢູ່ທາງເໜືອ ຕະວັນອອກຂອງປະເທດລາວໄດ້ຫົກເດືອນຜ່ານມານີ້.ໃນສມັຍສົງຄາມແຕ່ກີ້ລາວເຄີຍເປັນທະຫານ ໃນກອງທັບແຫ່ງຊາດ ໄດ້ຊັ້ນຮ້ອຍໂທ. ໃນປີ ໑໙໗໕ ລາວໄດ້ສົ່ງເມັຍແລະລູກສີ່ຄົນມາອະເມຣິກາແລະລາວເອງເລືອກຕໍ່ສູ້. ລາວເວົ້າ ໃຫ້ຂ້ອຍ ຟັງວ່າຕລອດ ເວລາ ໑໓ ປີທີ່ຢູ່ໃນຄຸກສັມມະນາ 'ໄດ້ເຮັດວຽກທຸກຂ໌ເຫລືອເກີນທີ່ຈະເວົ້າໃຫ້ຟັງໄດ້. ລາວບໍ່ຫວັງ ທີ່ຈະມາສະຫະຣັຖໄດ້ແຕ່ລາວເວົ້າວ່າມີ ຄວາມພູມໃຈທີ່ລູກຊາຍອາຍຸ ໔໔ ປີຂອງລາວຫາກໍຮຽນຈົບໄດ້ປຣິນຍາຈາກມະຫາວິທຍາລັຍວິສຄອນຊິນ.

ນະຄອນວຽງຈັນເປັນເມືອງທີ່ສງົບງຽບແລະຍິນດີຕ້ອນຮັບ. ມີຣົດແລ່ນຢູ່ໜ້ອຍໜຶ່ງເຊັ່ນຣົດເຣໂນນ, ຣົດໂຟັກ ແລະຣົດໂຕໂຢຕາ.ຄົນສ່ວນຫລາຍຂີ່ຣົດຖີບ ; ຜູ້ໂຊກດີໜ້ອຍຄົນມີຣົດຈັກ. ຄົນລາວທີ່ຢູ່ຕ່າງປະເທດກໍາລັງ ພາກັນມາຢ້ຽມຢາມພີ່ໆນ້ອງໆ ຢູ່ທີ່ນີ້. ມາເມືອງລາວ ເບິ່ງໃນໂອກາດພິເສດໆຍາມບຸນປີໃໝ່ເຊັ່ນນີ້ມ່ວນແທ້ໆ.ຈາກໄປແລ້ວເປັນໜ້າເສັຍດາຍແລະຍັງຣະນຶກເຖິງຮອຍຍິ້ມແລະ ຄວາມມ່ວນຊື່ນຂອງປະຊາຊົນຄົນລາວ.

Bức Tranh Tường Chào Mừng Những Nền Văn Hóa Người Đông Nam Á

Judy Flesch

Một bức tranh nhiều màu sắc để biểu hiện sự tôn kính đối với những dân cư mới trong vùng Tenderloin — người Việt Nam, Campuchia và Lào — đã che hết bức tường của Trung Tâm Tái Định Cư Người Tỵ Nạn Đông Nam Á (CSEARR) tại số 875 đường O'Farrell. Những đứa trẻ của trung tâm giữ trẻ đó đã phụ sơn bức tranh đó nên đã học thêm được về nền văn hóa của họ.

"Hai mươi năm nữa họ sẽ là người Mỹ," ông Vũ Đức Vượng, giám đốc hành chánh của CSEARR, nói như vậy. "Họ cần phải biết về nguồn gốc của họ."

Người vẽ bức tranh tường đó cô Johanna Poethig, đã từng vẽ bức tranh tường tại Trung Tâm Giải Trí Boeddeker, đã thiết kế bức tranh này cho CSEARR sau khi thảo luận với thành viên trong cộng đồng và nhân viên của CSEARR.

Bức tranh nhiều màu sắc này là một sự hòa hợp giữa nhiều vật tượng trưng của nhiều nước và của phật giáo. Ở trên cùng, có hình ba người đàn bà trong bộ y phục truyền thống của người Việt, Campuchia và Lào. Ba người nhạc sĩ ngồi đó với ba nhạc cụ: "khene" của Lào, trống đồng của Việt Nam, và "korg" của Campuchia.

Người đàn bà Việt Nam cầm một cái nón và trong nón có 100 trứng để nói lên cốt chuyện về nguồn gốc của người Việt Nam. Phía sau người đàn bà đó là ngôi chùa một cột tại Hà Nội. Góc phải bên dưới của bức tranh là hình Angkor Wat, một biểu tượng quốc gia của người Campuchia. Và những dấu chân voi xoáy ốc được dùng để gọi lên con vật thiêng liêng của người Lào.

Văn phòng phát triển cộng đồng của thị trưởng đã hỗ trợ $13.000 cho bức tranh này của CSEARR, và bức tranh sẽ được khai mạc vào tháng này. Poethig đang cố gắng quyên tiền cho một bức tranh khác để đặt ở bên trong của Trung Tâm. Poethig nói la bức tranh tới sẽ là hình ảnh cuộc hành trình của người tỵ nạn đến đất Mỹ này và giấc mơ về tương lai và con cái của người tỵ nạn trong cộng đồng.

Dịch Vụ Về Sức Khỏe Tâm Thần

CHÙA TỪ QUANG
243 Duboce, S.F., 94117

SOUTHEAST ASIAN MENTAL HEALTH SERVICES
3632 Balboa Street, S.F., 94121
668-5911
Tuổi tác: trẻ em còn đi học, tuổi dậy thì, người lớn
Dịch vụ: hướng dẫn về vấn đề gia đình, cá nhân, và vợ chồng; hướng dẫn từng nhóm; thuốc men và thăm viếng tại nhà; lượng định tâm lý; cố vấn, giáo dục và cung cấp tài liệu,
Giờ làm việc: thứ hai đến thứ sáu, 9 giờ sáng đến 5 giờ chiều
Chi phí: tùy theo lợi tức
Ngôn ngữ: Campuchia, Quảng Đông, và Việt Nam

TENDERLOIN FAMILY PROGRAM
875 O'Farrell, S.F., 94110
885-0555
Tuổi tác: từ 6 đến 12 tuổi
Dịch vụ: Lượng định tâm thần, điều trị tâm lý, tại gia, cố vấn/giáo dục và tài liệu, hướng dẫn về gia đình, cá nhân và từng nhóm
Giờ làm việc: thứ hai đến thứ sáu, 9 đến 5 giờ chiều, và ban đêm nếu hẹn trước
Chi phí: tùy theo lợi tức, Medi-Cal, bảo hiểm cá nhân
Ngôn ngữ: Quảng Đông, Anh, Việt Nam

CHINATOWN YOUTH CENTER
1693 Polk, S.F., 94109
775-2636
Tuổi tác: từ 12 đến 21, cho gia đình
Dịch vụ: giúp đỡ về việc làm, hướng dẫn, chương trình trị liệu bằng thuốc men
Giờ làm việc: thứ hai đến thứ sáu, 9 đến 5:30 chiều
Chi phí: miễn phí
Ngôn ngữ: Quảng Đông, Quan Thoại

CHINATOWN/NORTH BEACH CLINICAL SERVIECS
1548 Stockton S.F., 94133
398-0981; 398-2266
Tuổi tác: tuổi dậy thì, người lớn
Dịch vụ: lượng định tâm thần, điều trị tâm lý, thuốc men, tại gia, cố vấn/giáo dục và tài liệu, châm cứu (cho người lớn), sinh hoạt của cha mẹ
Giờ làm việc: thứ hai đến thứ sáu, 8:30 sáng đến 5 giờ chiều
Chi phí: tùy theo lợi tức, Medi-Cal
Ngôn ngữ: Campuchia, Quảng Đông, Anh, Việt, Quan Thoại, Tiều

VIETNAMESE YOUTH DEVELOPMENT CENTER
330 Ellis Street S.F., 94102
771-2600
Tuổi tác: thanh thiếu niên từ 14 đến 21; cha mẹ
Dịch vụ: hướng dẫn từng cá nhân hay gia đình về vấn đề gia đình, văn hóa/khoảng cách giữa cha mẹ và con cái, ảnh hưởng của bạn bè; dạy kèm cho các lớp học, ngăn chặn vấn đề sử dụng ma túy
Giờ làm việc: 9 đến 5 giờ chiều
Chi phí: miễn phí
Ngôn ngữ: Việt Nam, Campuchia, vài loại tiếng Hoa

S.F. GENERAL HOSPITAL MEDICAL CENTER
1001 Potrero Ave. S.F., 94110
821-5065
Tuổi tác: người lớn
Dịch vụ: trị liệu nội trú ngắn hạn, lượng định, trắc nghiệm, trường hợp khẩn cấp, giới thiệu
Giờ làm việc: 24 trên 24
Chi phí: không nhất định
Ngôn ngữ: Quảng Đông, Anh, Việt Nam, Campuchia, Lào

Chuyến Đi Việt Nam

Tiếp theo từ trang 24

được nguyên do chính của vấn đề."

Mặt khác, ông Nguyễn Liêm nói rằng họ không nên tốn quá nhiều thời gian nói chuyện với những người có chung một hoàn cảnh khó khăn như họ. Ông tin rằng sự bình phục về tinh thần sẽ trở nên khó khăn khi họ sống lại trong quá khứ đau buồn của họ. Ông khuyên rằng người Việt tỵ nạn nên đi ra ngoài và tích cực trong nhiều lãnh vực của cuộc sống tại Mỹ.

Ngoài ra, ông Liêm cũng khuyên rằng họ nên cảnh giác đừng chạy theo vật chất mà bỏ sót tất cả các mặt khác của cuộc sống, như ông vì đủ những gia đình dồn hết tất cả sức lực để trả tiền mỗi tháng cho một căn nhà $300.000.

Ông Nguyễn Nguyễn cũng khuyên rằng họ nên chủ động cuộc sống của họ trong một tầm mức rộng hơn bằng cách tham gia vào các vấn đề chính trị. Nhiều người Việt tin rằng có một ngày họ sẽ trở về quê hương nên không tham gia vào bất cứ một hoạt động nào tại nơi ở "tạm thời" của họ. Ông Nguyễn nghĩ rằng họ nên tích cực lao vào cuộc sống của họ ngay bây giờ.

Ông Nguyễn nói họ nên hiểu là "họ có thể làm được nhiều việc--về mặt kinh tế, xã hội và chính trị--mà có thể thay đổi cuộc đời của họ."

Cô Huỳnh Muối, 36 tuổi, thường đi đến ngôi chùa trên đường Ellis và đọc kinh khi cô có những chuyện buồn trong gia đình. "Tôi rất buồn. Tôi cúng và thành tâm cầu trời phật rồi tôi thấy đỡ hơn," cô nói như vậy.

Cô Muối có đến gặp một người cố vấn gia đình người Mỹ một lần, nhưng cô nói ông đó dạy cô phải sống như thế nào và cô cảm thấy rất ngại trong khi thảo luận các vấn đề trong gia đình. Nhưng cô có thể thảo luận những vấn đề đó với bạn bè lúc đi chùa.

"Thể chế tây phương khuyến khích người ta nói lên các vấn đề của họ," ông Don Cohon, một nhà tâm lý học đã từng làm việc với người tỵ nạn trên mười năm, nói như vậy. "Đó không phải là điều nhất thiết đối với người tỵ nạn.

"Nhiều loại thuốc không có hiệu lực đối với một số người Việt Nam mà tôi đã gặp," ông Cohon nói tiếp. "Đó không phải chỉ là một sự buồn phiền từ bên trong, một sự không cân bằng về hóa học trong cơ thể mà có thể trị bằng thuốc men. Các vấn đề của họ là những vấn đề đáng buồn thật sự. Họ phải chịu đựng nhiều sự mất mát, đau đớn thật sự, và không thể trị bằng thuốc men."

"Họ chưa thích ứng được với chế độ sức khỏe tâm thần ở đây," ông Cohon nói. "Ở đây có nhiều thủ tục mà họ phải làm quen, chớ không giống như ở trên đất nước của họ."

Chứng bệnh PTSD (tạm dịch là chứng bệnh sau sự tổn thương về tinh thần), làm cho người bệnh thấy nhiều hình ảnh lập đi lập lại trong đầu, mơ thấy ác mộng hay xuống tinh thần vì hậu quả của sự chịu đựng trong cuộc chiến. Người Campuchia và người Lào có chứng bệnh này nhiều hơn người Việt. Chỉ có 5 phần trăm người Việt trong tiểu bang Cali có chứng bệnh này, trong khi đối với người Campuchia là 16 phần trăm và người Lào là 11.5 phần trăm, theo cuộc điều tra vào năm 1987 của ACMHS.

星期一至六：上午九時
至下午六時

● 跌打骨科
● 風濕舊患
● 頸骨、坐骨痛
• CÁC CHỨNG BỆNH VỀ XƯƠNG
• BỆNH PHONG THẤP LÂU NĂM
• NỐI XƯƠNG

許 振 新

445 Leavenworth Street
San Francisco, CA 94102
(415) 885-1144

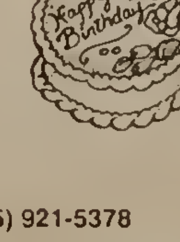
Tin Mừng!

Cordon Bleu
Restaurant
文華茶餐廳

敬請嚐試
環境清新
裝璜雅觀
服務週到
價格經濟

NHÀ HÀNG CHÚNG TÔI CÓ:
• CÁC MÓN ĂN MỸ • BÁNH SINH NHẬT
• CAFE • VÀ BÁNH MÌ TẠI LÒ

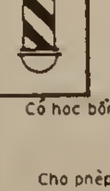
Giá cả phải chăng
Phục vụ chu đáo
Hoàn cảnh thanh lịch
Kính mời thưởng thức



Mở cửa từ 7 giờ sáng đến 9 giờ tối
Đóng cửa vào ngày thứ Ba

771 O'Farrell St., San Francisco, CA 94109 (415) 921-5378

Moler
Trường Hớt Tóc



Học:
Cắt tóc
Nhuộm tóc
Uốn tóc
Làm Kiểu tóc
Làm mặt
Có học bổng cho các bạn nào đủ điều kiện.

Cho phép những học sinh nào không di trú tại Mỹ vào học.

(415) 362-5885

Dịch vụ hạ giá cho công cộng
Để lấy hẹn
Gọi 362-9511.

50 Mason Street
San Francisco, CA 94102

Người Việt Hải Ngoại Về Việt Nam Trong Chuyến Đi Để Tìm Sự Thật

Sara Colm và Quyen Quoc Tiet

Khi ông Nguyễn Nguyễn bước xuống máy bay tại Hà Nội trong tháng qua, đó là lần đầu tiên ông trở về quê hương sau 14 năm xa Việt Nam. "Nỗi niềm nhớ quê hương dân lên trong tôi," ông nói như vậy. "Tôi rất cảm động, nhất là khi nhìn thấy những hố bom B-52 mà hiện giờ là những vũng nước dùng để tưới ruộng."

Ông Nguyễn, hiện là cố vấn của ủy ban nghị viện tiểu bang đặc trách về vấn đề định cư người tỵ nạn, là một thành phần của ban đại biểu chính thức dưới sự lãnh đạo của ông nghị sĩ Art Torres (Đảng Dân Chủ tại Los Angeles) đã đến Việt Nam trong một chuyến công tác mười ngày trong tháng vừa qua. Phái đoàn gồm có nhiều người Việt Nam và đã đưa ra một số vấn đề lâu dài giữa Việt Nam và Hoa Kỳ—như vấn đề phóng thích tù nhân chính trị, đoàn tụ gia đình và trẻ em lai. Thành quả của chuyến công tác gồm có:

- Việt Nam đồng ý cấp phát chiếu khán xuất cảnh cho 30 gia đình trong diện đoàn tụ và diện tù nhân chính trị, và đã thành lập được một hệ thống để theo dõi 750 hồ sơ mà ban đại biểu đã đưa ra vì quyền lợi của những gia đình người Việt đang sống trong tiểu bang California.
- Ban đại biểu đã có cơ hội phỏng vấn ông Phan Nhật Nam, cựu tù chính trị nổi bậc nhất tại Việt Nam, ông đã được phóng thích vào tháng 2 năm 1988 sau 14 năm bị cải tạo.
- Bộ Ngoại Giao Việt Nam đồng ý cho phép tù nhân chính trị được quyền liên lạc thư từ với gia đình.
- Chính phủ Việt Nam đã cam kết sẽ hoàn tất chương trình trẻ em lai đúng theo thời hạn đã ấn định bởi điều luật "Homecoming" của Quốc Hội Hoa Kỳ, và đồng ý thiết lập một trung tâm chuyển tiếp tại Sàigòn để việc định cư của trẻ emlai được tiến hành dễ dàng hơn.

Trước khi khởi hành, các thành viên của cuộc hành trình đã tiến hành nhiều cuộc hội đàm với các cộng đồng Việt Nam trong California để thảo luận nhiều vấn đề có thể gây nên sự bất đồng ý kiến.

"Chúng tôi gặp nhiều vấn đề trước khi khởi hành vì lập trường chống cộng của các cộng đồng tại đây. Và họ nghĩ rằng mình không nên thỏa thuận với chính quyền Việt Cộng vì bất cứ một lý do nào," ông Nguyễn nói như vậy. "Nhiều người tỏ ra lo ngại vì có một số người cho rằng chúng tôi là những người 'chấp nhận' cộng sản. Có vài người trong nhóm bị hăm dọa và một thành viên đã rút ra khỏi ban đại biểu.

"Nhưng anh không nên bị ảnh hưởng về những vấn đề đó," ông Nguyễn nói tiếp, và phủ nhận mạnh mẽ việc đi của thành viên trong ban đại biểu là một hành động "chấp nhận" cộng sản. "Chúng tôi không phải là các nhà ngoại giao — chúng tôi chỉ là những người Việt Nam trong một chuyến đi để tìm sự thật. Chúng tôi không phải ở trong vị trí có thể đàm phán với họ — vì chúng tôi không có gì để cung cấp cho họ. Chúng tôi đến đó để kiểm soát lời cam kết của họ về các vấn đề như ODP, trẻ em lai và tù nhân chính trị."

Sau cùng, đa số người Việt hải ngoại đều ủng hộ chuyến đi vì vấn đề nhân quyền của họ, nhất là về vấn đề đoàn tụ gia đình, ông Nguyễn nói như vậy.

Ông Nguyễn nhìn nhận rằng tất cả thành viên người Việt Nam của phái đoàn đó đều bồn chồn lo lắng vì mãi cho đến khi họ đến Thái Lan họ mới được biết là chính quyền Việt Cộng chịu chấp thuận cho họ nhập cảnh.

"Quan hệ giữa phái đoàn và chính quyền Việt Nam rất căng thẳng," ông Nguyễn nói như vậy. "Chúng tôi đề phòng tất cả những chuyện xấu nhất có thể xảy ra. Chúng tôi chuẩn bị rời khỏi Việt Nam nếu sự đi lại bị giới hạn quá nhiều hoặc chúng tôi không thể đạt được mục đích." Nhưng nói chung, ông nói, chúng tôi được sự tiếp đãi khá nồng hậu. Đó quả là một điều bất ngờ.

Ông Nguyễn tin rằng trước khi đi đến được việc bình thường hóa quan hệ giữa Việt Nam và Hoa Kỳ, nhiều vấn đề quan trọng phải được giải quyết: việc phóng thích tù nhân chính trị, vấn đề nhân quyền tại Việt Nam và cách giải quyết các vấn đề về trẻ em lai, tù nhân chính trị Mỹ, và hài cốt quân nhân Mỹ. Chính quyền Việt Nam đã có vài bước tiến trong vấn đề bình thường hóa quan hệ như việc phóng thích tù nhân chính trị, trả lại hài cốt quân nhân Mỹ, và chịu hợp tác trong vấn đề trẻ em lai, ông Nguyễn nói, "Nhưng những điều đó vẫn chưa đủ."

Ông Nguyễn chưa đến Hà Nội bao giờ, nhưng ông nói đó là một thành phố "rất đẹp và yên lặng." Và ông nói những người sống tại đó "duyên dáng và đơn giản — rất thật trong một phương diện nào đó." Nhưng, mặt khác, ông có một ấn tượng sâu sắc về sự nghèo nàn của thành phố đó. "Trong 35 năm qua nơi đó không thay đổi gì hết — người dân ở đó sống trong tình trạng túng thiếu chỉ vừa đủ để sống còn mà thôi," ông nói như vậy. "Anh vẫn có thể thấy những con trâu ở ngoài đồng và họ vẫn dùng những công cụ rất thô sơ."

Tỷ lệ thất nghiệp cao và chế độ bắt buộc về hưu sớm đã làm cho nhiều người tuổi từ 50 đến 65 phải bán rong hay sửa xe đạp trên lề đường.

Ông Nguyễn nhận thấy rằng có rất nhiều người ăn xin trên đường phố Sàigòn. Nhưng, khác hẳn với Hà Nội, ông Nguyễn thấy những cửa tiệm tại thành phố Sàigòn đầy dẫy những mặt hàng thức ăn, thịt, rau cải và các mặt hàng tây phương. Trong khi Việt Nam là một trong những nước nghèo nhất trên thế giới, với lợi tức mỗi đầu người trung bình $7 đến $8 đô-la hằng tháng, ông Nguyễn không thấy một dấu vết gì về nạn đói hay thiếu lương thực mà được công bố ròng rã trong năm ngoái. Tuy nghèo nhưng nhiều người cũng có cách để xoay trở, ông nói như vậy. Nhiều người kiếm tiền thêm qua phương thức chợ đen hay mua bán riêng, ông giải thích như vậy, và ông cho một ví dụ là một ông trung tá trong quân đội sống tại Hà Nội phải đạp xích-lô vào ban đêm.

Nhìn chung, ông Nguyễn cảm thấy đó là một chuyến đi thành công và có hữu ích cho cộng đồng người Việt tại hải ngoại qua việc mở con đường về vấn đề nhân quyền. "Hoa Kỳ và Việt Nam đang thương lượng trên nhiều lãnh vực," ông Nguyễn nói như vậy. Sự lựa chọn (của người Việt hải ngoại) là tham gia vào vấn đề và tạo một sự ảnh hưởng trong quá trình đó, hay chỉ là kẻ ngoại cuộc—như hội nghị Pa Lê vào năm 1972 vậy. Đó là một vấn đề khó khăn mà cộng đồng người Việt ở đây phải đối phó."

Sự Xung Đột Văn Hóa Đã Tạo Nên Sự Bất An Về Tinh Thần Của Người Việt

Quyen Quoc Tiet và Dana Sachs

Ông Nguyễn Liêm nhớ lại khi còn nhỏ gia đình ông ở miền trung nước Việt, nhiều buổi sáng thức dậy ông hay thấy xác chết đầy dẫy ngoài đồng gần nhà ông. Nhưng đến năm 1975 sau khi ông định cư tại Hoa Kỳ--sau nhiều năm trong quân đội Cộng Hòa--ông mới bắt đầu nằm mơ thấy nhiều cơn ác mộng.

"Lúc còn nhỏ, tôi thấy xác chết tôi không sao hết," ông nói như vậy. Nhưng trong năm năm đầu sống tại Mỹ, ông Liêm nói, "Tôi thường thức giấc nửa đêm giữa cơn ác mộng."

Không thể nào quên được những hình ảnh đó, ông Liêm vùi đầu vào sách vở và làm quen với nhiều người bạn mới lúc ông học tại một trường đại học ở Oklahoma trước khi ông dọn đến San Francisco. Và ông đã đậu bằng luật sư vào năm 1987 tại San Francisco.

Căn cứ theo một cuộc điều tra của Cơ Quan Phục Vụ Sức Khỏe Tâm Thần Cộng Đồng Á Châu (ACMHS), tuy tinh thần của người tỵ nạn Việt Nam không bị ảnh hưởng nhiều như những người tỵ nạn Campuchia và Lào, nhưng 68 phần trăm người Việt tại San Francisco tỏ ra cần sự hướng dẫn và trị liệu để đề phòng vấn đề khó khăn về tâm lý. Các chuyên gia đồng ý rằng những vấn đề của người Việt không nghiêm trọng và không cần sự trị liệu chính thức, mà những chuyên gia đó cho rằng những người tỵ nạn Việt Nam cần sự giúp đỡ để họ có thể thích ứng được trong hoàn cảnh mới tại Mỹ.

Khi mới đến Mỹ, nhiều người tỵ nạn không đủ khả năng sinh ngữ để làm việc nên nhiều người phải lãnh trợ cấp. Những người đã quen đi làm khi còn ở Việt Nam có thể cảm thấy buồn và khó chịu. Ngoài ra, những người tỵ nạn này còn phải thích ứng với một nền văn hóa mới.

Ông Nguyễn Đính, một nhân viên xã hội về tâm thần tại Cơ Quan Phục Vụ Sức Khỏe Tâm Thần trên đường Balboa, thuật lại rằng có một người Việt Nam bắt gặp vợ ông trên giường với một người đàn ông khác. Ông ấy tức giận và đánh vợ ông. Sau đó ông gọi cảnh sát và mong rằng cảnh sát sẽ trừng phạt vợ ông. Nhưng cuối cùng ông bị bỏ tù về tội đánh đập vợ ông.

Ông Liêm tin rằng chính cuộc chiến có thể là nguồn gốc của những khó khăn của người Việt Nam trong khi thích ứng với cuộc sống tại Hoa Kỳ, nhưng các vấn đề trong gia đình là những việc chánh yếu.

Xã hội Mỹ phù hợp với người đàn bà hơn người đàn ông, ông Liêm nói, "và điều đó gây nên một sự không cân bằng về "quyền lực" trong gia đình."

Nếu người vợ có việc làm mà người chồng vẫn chưa tìm được việc, điều đó sẽ tạo nên một sự căng thẳng trong gia đình, ông Liêm nói như vậy.

Với nghề luật sư, có ngày ông Liêm có đến bảy người phụ nữ vào văn phòng ông để làm thủ tục ly dị. Ông khuyên rằng vợ chồng nên nhẫn nại và tìm cách hòa giải. Người đàn ông nên nhận thức rằng họ không thể có những quyền lực trong gia đình như khi họ còn ở Việt Nam. Mặt khác, ông khuyến khích người đàn bà nên nhẫn nại để người đàn ông có thể thay đổi dần.

"Cuộc sống ở Mỹ thay đổi sự quan hệ trong gia đình--trong vấn đề con cái và trong cách đối xử với cha mẹ của người con," cô Đỗ Thơ, một người tổ chức của Trung Tâm Phát Triển Thanh Thiếu Niên Việt, nói như vậy.

Ví dụ, một người đàn bà được sinh trưởng ở Việt Nam cảm thấy rằng con cái phải vâng lời cha mẹ. Nhưng con cái của họ được sinh trưởng tại Hoa Kỳ có thể cãi lại hoặc bỏ nhà ra đi. Theo lời cô Thơ, cha mẹ sẽ buồn về những hành động như vậy và có thể đánh con cái của họ.

Photo: Lance Woodruff

When Muoi Huynh has troubles at home she finds comfort by going to the temple on Ellis Street to light some incense and pray.
Khi có chuyện buồn trong gia đình, cô Huỳnh Muối cảm thấy đỡ hơn khi cô đến ngôi chùa trên đường Ellis để cúng và cầu nguyện.

Những người Việt Nam phục vụ trong lãnh vực tâm thần nói rằng phương pháp tốt nhất là giúp cho người tỵ nạn biết cách tự giải quyết vấn đề. Cô Đỗ Thơ nói rằng dạy cho người tỵ nạn các năng khiếu thực tế sẽ làm cho họ đỡ cảm thấy bất lực.

Ông Nguyễn Nguyễn tin rằng các nhóm ủng hộ có thể giúp người tỵ nạn đối phó với cuộc sống tại Hoa Kỳ "bằng cách cho họ học và hiểu được kinh nghiệm của người khác," ông Nguyễn nói, "rồi họ có thể thấy

Xem tiếp trang 23.